التعليقات المنتقاة على المرقاة

EXPLANATORY NOTES ON

AL-MIRQĀT

Manṭiq | Logic

Mufti Abdullah Moolla

مكتبة الإمام الغزالي
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Transliteration Key

أإءئ	’ (a slight catch in the breath)	غ	gh (similar to the French r)
ا	a	ف	f
ب	b	ق	q (heavy k, from the throat)
ت	t (has an 'h' sound at the end of a sentence)	ك	k
ث	th (as in 'thorn')	ل	l
ج	J	م	m
ح	ḥ	ن	n
خ	kh ('ch' in Scottish loch)	ه	h (as in 'help')
د	d (the hard 'th' in 'the')	و	w
ذ	dh (the soft 'th' in 'the')	ي	y (as in 'yellow')
ر	r	**VOWELS**	
ز	z	ً	a (slightly softer than the 'u' in 'but'); an
س	s	ٍ	i (as in 'in'); in
ش	sh	ٌ	u ('oo' in 'book'); un
ص	ṣ	آ	ā (elongated a, as when you would stretch the 'a' in plastic)
ض	ḍ	و	ū ('u' in 'glue')
ط	ṭ	ي	ī in ('feet')
ظ	ẓ	ّ	Stress symbol, indicated by repetition of letter
ع	‘ (like two a’s from deep within the throat)		

HONOURIFICS

سُبْحَانَهُ وَتَعَالَىٰ	Glorified and Most High	رَضِيَ اللهُ عَنْهُ	May Allāh be pleased with him/ them
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	May Allāh's blessings and peace be upon him	رَحِمَهُ اللهُ تَعَالَىٰ	May the mercy of Allāh be upon him
عَلَيْهِ السَّلَامُ	May peace be upon him		

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Dedication

This book is dedicated to my beloved Chotīkhālā, my mother after my mother. The caring one that planted the seeds of the love of knowledge and Islāmic literature in my heart from a very young age. May Allāh سُبْحَانَهُ وَتَعَالَىٰ *bless her with ʿāfiyat, khayr, and barakah in everything. Āmīn*

1 History of Manṭiq

In the first two centuries of Islām, the Muslims did not come to face with the science of Manṭiq as in vogue today. They practiced upon the Noble Qur'ān and the Blessed Sunnah of Sayyidunā Muḥammad Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in word and deed, in line with their pure nature.

In the third Hijrī century, when Islām spread beyond the Arabian Peninsula, and the Muslims came into contact with the polytheist Greek logicians, they found that these logicians began to attack Islām through the avenue of logic, i.e., Manṭiq. In addition, these Greek polytheists began to raise objections against the being and attributes of Allāh سُبْحَانَهُ وَتَعَالَى. For this reason, there was a need felt to understand the logic employed by these claimants of intelligence and to respond to them using their own Manṭiq.

Anyway, this field of study gained prominence amongst the Muslims especially at the end of the sixth Hijrī century and the beginning of the seventh Hijrī century. After this, in the time of Imām Ghazālī رَحِمَهُ اللهُ تَعَالَى, there was probably none of the books of Tafsīr, Balāghah, Kalām, or Uṣūl-ul-Fiqh that did not have some impressions from Manṭiq. Imām Ghazālī رَحِمَهُ اللهُ تَعَالَى worked to incorporate the good and essential aspects of logic and to prove the revelation thereby. He refuted the flaws and wrongs of the philosophers and logicians and established logic as a science to be used in Islāmic learning. Imām Ghazālī رَحِمَهُ اللهُ تَعَالَى wrote *Mi'yār-ul-'Ilm*, *Miḥak-un-Naẓar*, *Maqāṣid al-Falāsifah*, and *Tahāfut al-Falāsifah*, amongst many others.

Manṭiq was also given a place in the Dars-e-Niẓāmī by Mullā Niẓām-ud-Dīn رَحِمَهُ اللهُ تَعَالَى. Manṭiq terminology is used extensively in the books of Tafsīr and Uṣūl-ul-Fiqh. Hence, it is essential to have an understanding of the field of Manṭiq and its related issues.

Moreover, in this day and age of isms, where Greek and Sophist thought

is understood to be the foundation of modernism and liberalism, it is an absolute must to gain expertise in this field in order to explain the proofs of the Noble Qur'ān and the blessed Sunnah with greater clarity.

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2 About this Book

This book is a collection of notes, sourced from various Arabic, Urdu, and English works on Manṭiq. We hope that it will be a means to help students understand this complex subject. It is not intended to be studied on its own, but simply to be used as a guide and aid by the side when studying the original Arabic book, *Al-Mirqāt*. Other works done on *Al-Mirqāt* are the summary of Mawlānā Ashraf ʿAlī Thānawī رَحِمَهُ اللهُ تَعَالَىٰ called *Talkhīṣ al-Mirqāt* and *Sharḥ Al-Mirqāt* (a detailed commentary) by the grandson of the author of *Al-Mirqāt*.

From our great ʿUlamā', Quṭb-ul-Aqṭāb Shaykh-ul-Ḥadīth Mawlānā Muḥammad Zakariyya رَحِمَهُ اللهُ تَعَالَىٰ used to teach the higher level books in Maẓāhir-ul-ʿUlūm Saharanpur for a number of years. Mawlānā Masīḥullāh Khan Sherwānī رَحِمَهُ اللهُ تَعَالَىٰ also stated the importance of learning manṭiq well and developing one's ability in it in his discourses.

By the grace and mercy of Allāh سُبْحَانَهُ وَتَعَالَىٰ, I studied the basic books in Manṭiq at Madrasah Arabia Islamia | Dār-ul-ʿUlūm Azaadville. *Taysīr-ul-Manṭiq* was done in the second year. My Ustādh was Mawlānā Abdullah Ismail حَفِظَهُ اللهُ تَعَالَىٰ. Then, *Al-Mirqāt* was done in the third year. My Ustādh for this book was Mawlānā Muḥammad Abba حَفِظَهُ اللهُ تَعَالَىٰ. May Allāh سُبْحَانَهُ وَتَعَالَىٰ reward them abundantly for all their efforts and grant them the best in their lives. Āmīn

O Allāh, bless the reward of this effort to my maternal and paternal grandparents; Gulam Mohamed Engar (nānā), Zarina Engar (nānī), ʿAbbās Moolla (dādā), Ḥamīda Moolla (dādī), as well as Sarah bibi Seedat (chotinānī) and Nafīsa Moosa (gorinānī). May Allāh fill their graves with nūr, and raise their ranks in Jannat-ul-Firdaus. Āmīn

[Mufti] Abdullah Moolla | Maktabah Al-Imam Al-Ghazālī
18 Dhul-Ḥijjah 1446 | 15 June 2025

3 Introduction

3.1 Definition of Manṭiq:
The lexical meaning of Manṭiq is 'to speak'. The technical definition of Manṭiq is 'knowledge of the laws that protect the mind of the one who observes them from mistakes and errors in thought and judgement.'

[علم بقوانين تعصم مراعاتها الذهن عن الخطء في الفكر]

3.2 Subject Matter:
The known taṣawwurāt and taṣdīqāt that take a person to the unknown taṣawwurāt and taṣdīqāt.[1]

3.3 Aim & Objective:
To save the mind from erring when thinking and reflecting.

3.4 Founder:
The first person to lay the foundation of this field was Aristotle, upon the instruction of Alexander the Great – he was a king of the ancient Greek kingdom of Macedon (356 BC–323 BC).

3.5 Reason for the Name:
Manṭiq means 'to speak', 'to converse'. Because this field of knowledge has an effect on the outer and inner speech of a person, that is why it is called Manṭiq.

The person who has studied this subject can speak much more effectively in comparison to the one who has not learnt it. As for its effect on the inner sphere of a person, it is reflected where the person who knows this subject will know and understand the realities of things, to which genus they belong etc.

1 The definitions of taṣawwur and taṣdīq will be covered ahead, In-shā' Allāh

This subject is also called 'Ilm-ul-Mīzān. Mīzān is translated as 'scale', because by means of this knowledge, the intellect will be able to weigh correct from incorrect thought. Similarly, this knowledge is called 'Ilm Ālī, because it is a means to acquire other forms of knowledge.

3.6 Legal Category

1. Recommended – Al-Ghazālī رَحِمَهُ اللهُ تَعَالَىٰ (one narration), Ibn 'Arafah رَحِمَهُ اللهُ تَعَالَىٰ, al-Ubbī رَحِمَهُ اللهُ تَعَالَىٰ, As-Sanūsī رَحِمَهُ اللهُ تَعَالَىٰ
2. Permissible – Taqī-ud-Dīn As-Subkī رَحِمَهُ اللهُ تَعَالَىٰ
3. Obligatory – Al-Quṭub At-Taḥtānī رَحِمَهُ اللهُ تَعَالَىٰ, some said that the obligation was on the individual because sound knowledge of Allāh سُبْحَانَهُ وَتَعَالَىٰ relies upon sound reasoning. Others said that the obligation is collective because the religion is made safe by protecting its beliefs, and that has to be done through the use of reason. This is the view of Al-Yūsī and Ghazālī رَحِمَهُ اللهُ تَعَالَىٰ in Iḥyā'-ul-'Ulūm.
4. Forbidden – Ibn Ṣalāḥ رَحِمَهُ اللهُ تَعَالَىٰ, Suyūṭī رَحِمَهُ اللهُ تَعَالَىٰ. The 'Ulamā' have concluded that what they actually prohibited was not Manṭiq per se, but rather philosophical Manṭiq and the false conclusions derived from them.

4 Mu'allimīn [Teachers] of Manṭiq

4.1 Mu'allim Awwal [First Teacher]:

Aristotle [384 BC–322 BC]. He was the first to codify this field. For this reason, he is called Mu'allim Awwal. He lived in the third century before Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ. He learnt from Plato, and him from Socrates, and him from Prodicus. Prodicus was a Sophist.

Aristotle wrote 6 books, known collectively as The Organon.

4.2 Mu'allim Thānī [Second Teacher]:

When Aristotle compiled this field of study, it remained confined to Greece. The Greek books were translated into Arabic during the ʿAbbāsid era. Abū Naṣr Fārābī [Alpharabius] had translated the Greek books of Aristotle and added to them. He is known as Mu'allim Thānī. He lived from 260 AH to 339 AH.

Alpharabius introduced Manṭiq into Islāmic civilization. He had problematic beliefs. Hence, Imām Ghazālī رَحِمَهُ اللهُ تَعَالَى made takfīr of him.

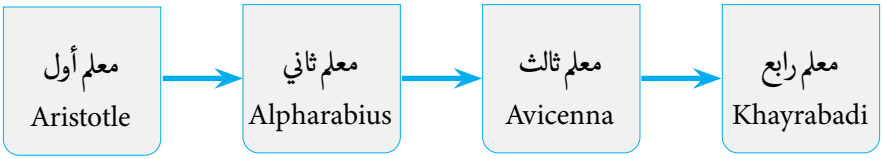
4.3 Mu'allim Thālith [Third Teacher]:

After the books of Fārābī were destroyed, Ibn Sīnā [Avicenna] rewrote the field of study. He is called Mu'allim Thālith. He was born in 373 AH and died in 427 AH.

Avicenna wrote on Manṭīq and his work became the basis of Arabic Logic, which differs from Aristotelian Logic in some areas. Avicenna was also influenced wrongly by the Greek philosophers and had problematic beliefs.

4.4 Mu'allim Rābi' [Fourth Teacher]:

ʿAllāmah Muḥammad Faḍl Khayrābādī, the son of Shaykh Faḍl Imām Khayrābādī [d. 1240 AH]—the author of Al-Mirqāt. He studied under Shāh ʿAbdul Qādir Muḥaddith Dehlawī رَحِمَهُ اللهُ تَعَالَى. He passed away in 1278 AH.



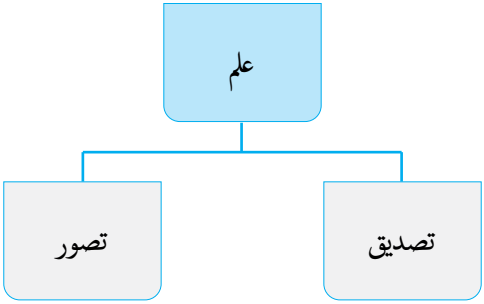
Teachers of Manṭiq

5 Ta'aqqul & Tafaqquh

If information is acquired by means of the senses and then the mind or intellect works on it, and prepares kulliyyāt, i.e., universal concepts, from the juz'iyyāt, i.e., concrete divisive concepts, in its light, then this is called ta'aqqul.

If information is made available to the mind by means of revelation and Nubuwwah, and the mind dives into it with its natural obligations and it draws out views, opinions, subsidiary rulings, then it is called tafaqquh.

6 'Ilm | *Knowledge & its Types*



Knowledge and its types

6.1 Definition of 'Ilm:

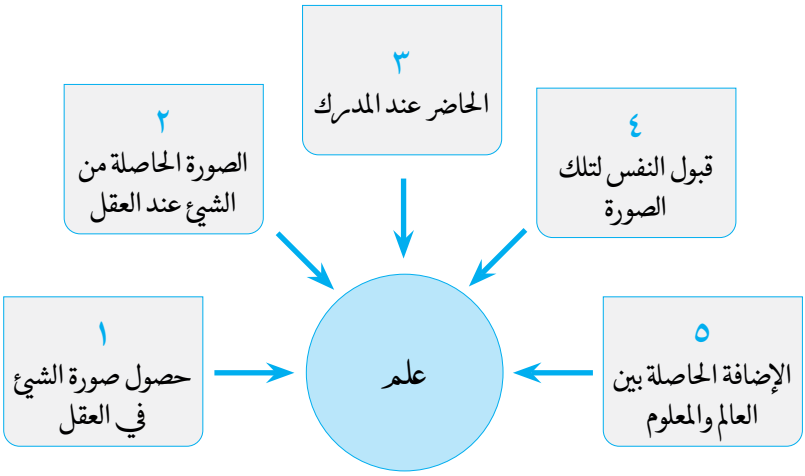
The lexical meaning of 'ilm is 'to know'. The technical meaning is 'the acquisition of a concept or image in the mind.' In essence, when something opens to us in the mind, it is called 'Ilm. To this degree, all agree. However, the logicians have a difference of opinion as to what causes the mind to open.

By means of the strength of idrāk, a person gains 'ilm. This strength

could be the intellect as well as others. The senses are the means to acquire ʿilm in the mind.

The author of Al-Mirqāt gives 5 definitions of ʿilm:

1. The acquisition of a concept or image in the mind.
2. The acquired image or concept that is by the mind.
3. That which is present by the one who understood or fathomed.
4. The intellect accepting the image or concept.
5. The link or relationship that exists between the knower and the known.



5 definitions of ʿilm

6.1.1 ʿIlm Ḥuḍūrī:

ʿIlm that is present already. ʿIlm Ḥuḍūrī Qadīm is specific with Allāh سُبْحَانَهُ وَتَعَالَىٰ.

6.1.2 ʿIlm Ḥuṣūlī:

ʿIlm that is acquired.

6.2 Types:

There are **2 types** of 'ilm. i. Taṣawwur ii. Taṣdīq

1. Taṣawwur: That 'ilm in which no ḥukm (ruling) is found. For example, knowledge of Zayd.
2. Taṣdīq: That 'ilm in which a ḥukm (ruling or relationship) is found. For example, Zayd is standing.

6.3 Definition of Ḥukm | *Ruling or Judgement:*

To link one thing to another, either positively or negatively. For example, Zayd is intelligent and Zayd is not intelligent.

6.4 Nisbat-e-Ījābī | *Positive Link*

To establish one thing for another. For example, Zayd is standing. In this example, standing has been established for Zayd.

6.5 Nisbat-e-Salbī | *Negative Link*

To negate one thing from another. For example, Zayd is not standing. In this example, standing has been negated from Zayd.

6.6 Important Note:

'Ilm of Zayd only is called Taṣawwur. Then, when standing is attributed to him, or not standing is attributed to him, it is called Taṣdīq. The link between Zayd and standing is called Ḥukm, i.e., ruling or relationship.

6.7 Types of Taṣawwur | *Apprehension & Taṣdīq | Affirmation*

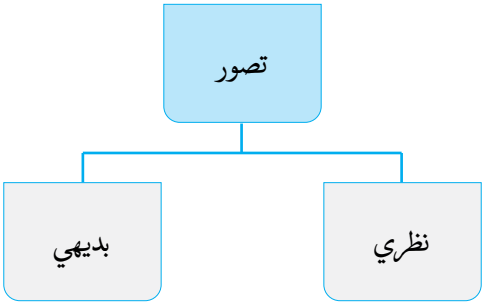
Taṣawwur and Taṣdīq each have **2 types**. i. Badīhī and ii. Naẓarī. In this way, they total 4 types.

6.7.1 Taṣawwur Badīhī | *Simple Apprehension*

6.7.2 Taṣawwur Naẓarī | *Cognitive Apprehension*

6.7.3 **Taṣdīq Badīhī |** *Simple Affirmation*

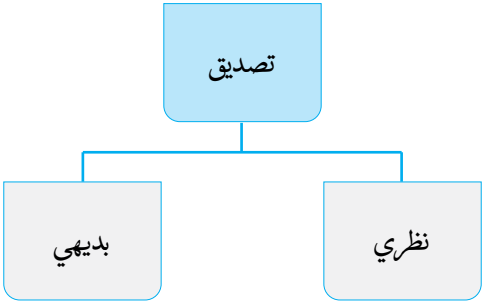
6.7.4 **Taṣdīq Naẓarī |** *Cognitive Affirmation*



Types of Taṣawwur

Taṣawwur Badīhī: Where there is no need for thought and contemplation, or proof. This is also called Taṣawwur Ḍarūrī. For example, conceptualising heat and cold, conceptualising a scent and a stench, conceptualising sweetness and bitterness.

Taṣawwur Naẓarī: That taṣawwur in which there is a need for thought and contemplation, or proof. This is also called Taṣawwur Kasbī. For example, conceptualising an angel or jinn, conceptualising a human being and an animal.



Types of Taṣdīq

Taṣdīq Badīhī: That taṣdīq in which there is no need for thought and contemplation. There is no need for proof. It is also called Taṣdīq Ḍarūrī. For example, 2 is half of 4, fire is hot, sugar is sweet, snow is cold.

Taṣdīq Naẓarī: That taṣdīq in which there is need for thought and contemplation or proof. It is also called Taṣdīq Kasbī. For example, the universe is not from forever, there is a creator present.

According to the Ḥukamā', thought of the ḥukm only is sufficient for taṣdīq. However, Imām Rāzī رَحِمَهُ اللهُ تَعَالَى says that knowledge of all linked matters is essential for tasdīq to occur, i.e., Mawḍū', Maḥmūl, and Nisbat and Ḥukm.

For example, if a person has taṣawwur of 'tea.' It is essential to have knowledge of the teabag, the water, the milk, and the sugar to have knowledge of the 'tea.' If a person has knowledge only of the sugar, it will not be said to be taṣawwur of 'tea.'

6.8 Naẓar or Fikr | *Contemplation:*

To arrange known matters, whether taṣawwur or taṣdīq, in a manner which leads to knowledge of the unknown. If knowledge of the word is obtained, then knowledge of the meaning is necessary.

6.8.1 Mu'arrif or Qawl Shāriḥ:

The arranged form of taṣawwur is called mu'arrif (definiens).

6.8.2 Dalīl or Hujjah:

The arranged form of taṣdīq is known as Dalīl or Hujjah (evidence).

7 Synonymous Terminology

Bear the following terms in mind. In order to ease understanding, if we look at naḥwa, then a mubtadā there is the same as mawḍūʾ in manṭiq. Similarly, a khabar in naḥwa is the same as maḥmūl in manṭiq, and so on.

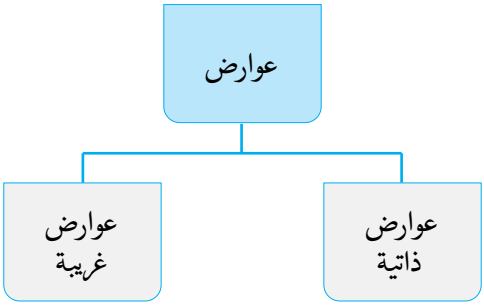
مبتدا	خبر	معنى رابطي
مسند إليه	مسند	نسبت حكمية
موضوع	محمول	حكم
محكوم عليه	محكوم به	

8 ʿAwāriḍ

ʿAraḍ: That which requires something else to stand and exist.

Maʾrūḍ: That which stands and exists on its own.

For example, fever for a person. ʿAraḍ is fever that requires a person to exist.



Types of ʿAwāriḍ

8.1 ʿAwāriḍ is of 2 Types:

1. ʿAwāriḍ Dhātiyyah
2. ʿAwāriḍ Gharībah.

8.1.1 ʿAwāriḍ Dhātiyyah has 3 types:

1. Bidh-dhāt
2. Bil-Juz'
3. Amr Khārijī

8.1.1.1 Bidh-Dhāt:

This has a direct link with the person, for example, surprise.

8.1.1.2 Bil-Juz':

Then, something that affects a person by means of something (juz'), like movement. This comes to a person by means of an animal or transport.

8.1.1.3 Amr Khārijī:

Then, something that affects man by means of something external (amr khārijī). For example, laughter. Something external affects man and he laughs. The laughter is ʿāriḍ.

ʿAwāriḍ Gharībah is not generally discussed by the logicians.

ʿAwāriḍ-e-Gharībah also has 3 parts:

1. Amr-e-Khārijī A'am. Movement that affects a white ox.
2. Amr-e-Khārijī Akhaṣṣ. Laughter that comes to a human.
3. Amr-e-Khārijī Mubā'yin. Heat that comes to water by means of fire.

AT-TAṢAWWURĀT

التصـورات

9 Ad-Dalālah wal Alfāẓ | *Signification & Words*

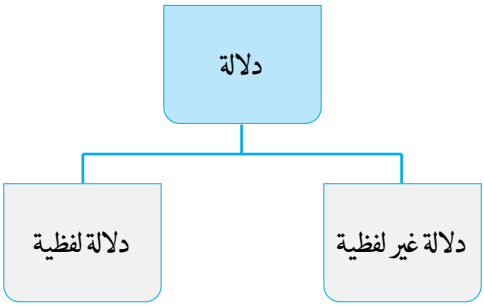
The lexical meaning of Ad-Dalālah is 'to guide.' The technical meaning of Ad-Dalālah is for something to be such that knowledge of a second thing is necessitated. The first is known as dāl (signifier) and the second is known as the madlūl (signified).

9.1 Waḍ' | *Formulation:*
The specification of one thing to another in such a way that when knowledge of the first is obtained, knowledge of the second is necessarily obtained. For example, Zayd names his son 'Amr. In this case, 'Amr is the Mauḍū' (formulated) and the person himself is known as the Mawḍū' Lahu (formulated for the meaning of).

9.2 Ad-Dalālah is of 2 types:

9.2.1 Dalālah Lafẓiyyah | *Verbal Signification*
That dalālah in which the dāl (signifier) is a word, e.g., the word Zayd makes dalālah to the entity of Zayd.

9.2.2 Dalālah Ghayr Lafẓiyyah | *Non-Verbal Signification*
That dalālah in which the dāl (signifier) is not a word, e.g., the dalālah of smoke upon a fire. The meaning of smoke, or the sight of the smoke is that which indicates to the fire.



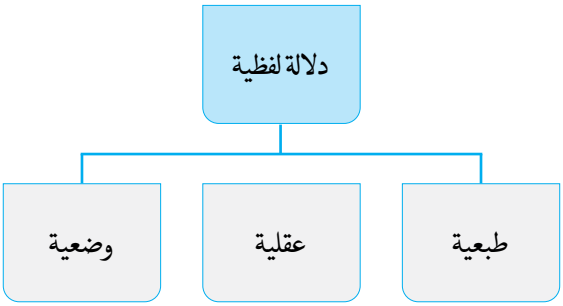
Types of Ad-Dalālah

9.3 Dalālah Lafẓiyyah is of 3 types:

9.3.1 Dalālah Lafẓiyyah Waḍ'iyyah | *Verbal Formulative Signification*
That dalālah in which the dāl is a word and the cause is the waḍ', e.g., the dalālah of the word Zayd upon the entity of Zayd. The word Zayd signifies his entity only because the person who kept the name (wāḍi') had formulated it only for him. Other than this, there is no reason for the word Zayd to signify his entity.

9.3.2 Dalālah Lafẓiyyah ʻAqliyyah | *Verbal Rational Signification*
That dalālah in which the dāl is a word and cause is the ʻaql (reasoning), e.g., the dalālah of the word 'Dayz' which was heard from behind a wall upon the presence of a speaker. The word was heard from behind the wall, and the speaker is not known. In this case, a word spoken, even if meaningless, will signify that there is someone present behind the wall. The word Dayz was used, in order to keep the example solely for dalālah ʻaqliyyah. If the word Zayd was used, then it would signify the entity of Zayd.

9.3.3 Dalālah Lafẓiyyah Ṭab'iyyah | *Verbal Natural Signification*
That dalālah in which the dāl is a word and the cause is the ṭabī'ah (nature), e.g., the dalālah of 'uḥ, uḥ' upon chest pain.



Types of Dalālah Lafẓiyyah

9.4 Dalālah Ghayr Lafẓiyyah is of 3 types:

9.4.1 Dalālah Ghayr Lafẓiyyah Waḍ'iyyah |
Non-Verbal Formulative Signification

That dalālah where there is no word and the cause is waḍ'. For example, the signification of the Dawāl Arba'ah. The detail of the Dawāl Arba'ah is given hereunder:

9.5 Dawāl Arba'ah

These are not words, but they have been formulated to signify a certain meaning.

9.5.1 Lines:

Lines on roads and parking lots.

9.5.2 'Uqūd (knots):

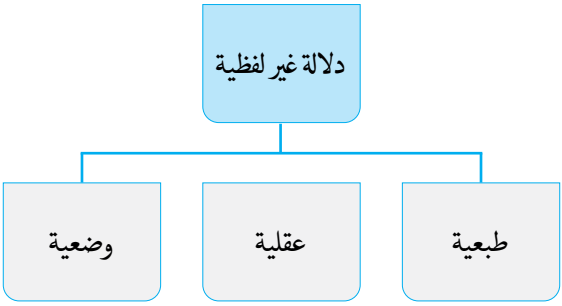
The Arab traders used the knots on the fingers to indicate a price. For example, the knot on the index finger signified 1 Dirham, and the knot on the middle finger signified 2 Dirhams etc.

9.5.3 Nuṣub (signs):
Road signs, like a no entry sign, or stop sign.

9.5.4 Ishārāt (gestures):
Gestures which signify a specific meaning, e.g., placing the index finger on the lips signifies 'be quiet'.

9.5.5 Dalālah Ghayr Lafẓiyyah 'Aqliyyah |
Non-Verbal Rational Signification
That dalālah in which the dāl (signifier) is not a word and the cause is the 'aql, e.g., the dalālah of smoke upon a fire. The 'aql understands the signification of smoke towards fire because when a fire is lit, smoke is seen.

9.5.6 Dalālah Ghayr Lafẓiyyah Ṭab'iyyah |
Non-Verbal Natural Signification
That dalālah in which the dāl is not a word and the cause is the ṭabī'ah, e.g., the dalālah of the redness of the face upon guilt.



Types of Dalālah Ghayr Lafẓiyyah

THE ONLY TYPE DISCUSSED BY THE LOGICIANS IS THE FIRST TYPE: DALĀLAH LAFẒIYYAH WAḌ'IYYAH.

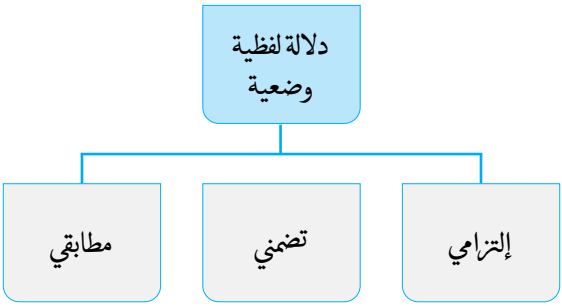
10 Dalālah Lafẓiyyah Waḍ'iyyah | *Verbal Formulative Signification*

10.1 Dalālah Lafẓiyyah Waḍ'iyyah is of 3 types:

10.1.1 Dalālah Muṭābiqī | *Coincidental Signification*
That dalālah of a word upon the total meaning for which it was formulated (mawḍū' lahu). For example, the dalālah of the word insān upon ḥayawān and nāṭiq. The total formulated meaning of insān is ḥayawān nāṭiq. In this example, insān is the mawḍū' and ḥayawān nāṭiq is the mawḍū' lahu.

10.1.2 Dalālah Taḍammunī | *Partial Signification*
That dalālah of a word upon a part of the meaning for which it was formulated. For example, the dalālah of the word insān upon either ḥayawān or nāṭiq. Ḥayawān and nāṭiq are the parts of the total formulated meaning of insān. Therefore, if insān is used to signify only ḥayawān or only nāṭiq, then this will be classed as signification of a part of the total formulated meaning.

10.1.3 Dalālah Iltizāmī | *Associative Signification*
That dalālah of a word upon a meaning which it was not formulated for. It is associated to the formulated meaning in the sense that when the formulated meaning is understood, this is also understood. For example, the dalālah of the word shams (sun) upon its light. Although light is not part of the star of the sun, when the meaning of shams is understood, its light is also understood.



Types of Dalālah Lafẓiyyah Waḍ'iyya

11 Al-Lafẓ | *Articulation*

A lafẓ is that which a human articulates. There are **2 types**:

11.1 Mufrad | *Singular*
That lafẓ in which a part of the word does not signify a part of the intended meaning (ma'nā maqṣūdī). Mufrad has 5 scenarios:

11.1.1 The word has no parts
e.g., hamzah istifhām. If a word has no parts, then how will a part of the word be able to signify a part of the intended meaning.

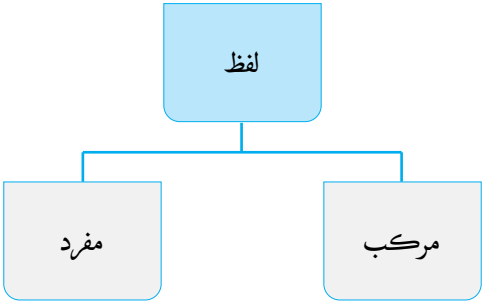
11.1.2 The word has a part, but the intended meaning does not.
For example, the dalālah of the word Allāh on its entity. The word Allāh has a number of letters, so it has parts. However, the intended meaning of the word Allāh, i.e., the entity of Allāh, has no parts. Therefore, if the intended meaning has no parts, then how will a part of the word be able to signify a part of the intended meaning?

11.1.3 The word has a part, the intended meaning has a part, but a part of the word does not signify a part of the intended meaning.
For example, the dalālah of the word Zayd upon his entity.

11.1.4 The word has a part, the intended meaning has a part, a part of the word signifies a part of the meaning, but the meaning is not the intended meaning.
For example, the dalālah of the word 'Abdullāh', as a name, upon his entity.

11.1.5 The word has a part, the intended meaning has a part, a part of the word signifies a part of the intended meaning. However, the signification is not intended.
For example, the dalālah of ḥayawān nāṭiq, as a name, upon his or her entity.

11.2 Murakkab | *Compound*
That lafẓ in which a part of the word signifies a part of the intended meaning. For example, Zayd is standing. The compound has 2 parts. Zayd and Standing. Zayd signifies its meaning, and standing signifies its meaning. Therefore, signification between the two is also found. This is the intended meaning of 'Zayd is standing'. This is a murakkab.



Types of lafẓ

12 Mufrad

Mufrad is of 3 types in terms of dependency and independency of its meaning:

12.1 Ism | *Noun*

That mufrad which has an independent meaning and does not contain a tense. For example, Zayd.

12.2 Kalimah | *Verb*

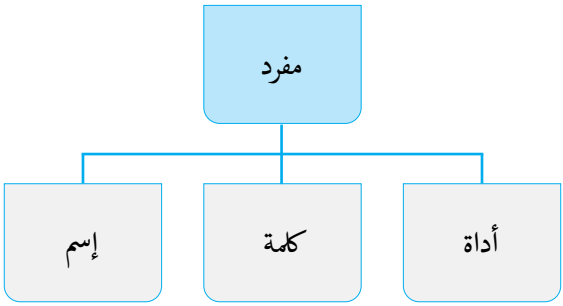
That mufrad which has an independent meaning and contains a tense. For example, he hit.

12.2.1 Difference between Fi'l in Naḥwa and Kalimah and Manṭiq

The fi'l in Naḥwa is general and Kalimah in Manṭiq is specific. Every Kalimah in Manṭiq is a Fi'l in Naḥwa, but some Af'āl in Naḥwa are not Kalimah in Manṭiq. For example, the word aḍribu. In Naḥwa it is a Fi'l because the definition fits it, but it is not a Kalimah in Manṭiq because its parts point to the part of its entity in Manṭiq, i.e., the hamzah points to the speaker, and ḍarb points to the action of hitting. So, it is a Murakkab, whereas Kalimah is a type of Mufrad.

12.3 Adāt | *Particle*

That mufrad which does not have an independent meaning. For example, min (from), ilā (to).



The 3 types of Mufrad

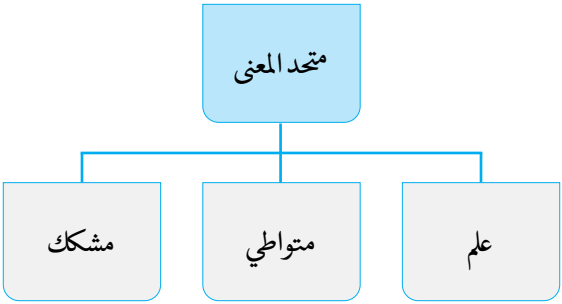
12.4 Muttaḥid-ul-Ma'nā:
A Mufrad that has one meaning is of 3 types:

12.4.1 'Alam | *Proper Noun*
That mufrad which has one meaning which is specific. For example, Zayd and Baghdad.

12.4.2 Mutawāṭī | *Uniform Singular*
That mufrad which has one meaning which is non-specific and its members are equal in terms of its meaning. For example, insān. All the members of insān are equal in terms of being insān.

12.4.3 Mushakkik | *Non-Uniform Singular*
That mufrad which has one meaning which is non-specific and its members are unequal in terms of its meaning. For example, black and white. Black and white only have one meaning. This does not refer to any person or place in particular. It can be used to refer to anything that possesses this colour. Some things are blacker than others and some things are white than others. For example, snow is whiter than the teeth of an elephant. This type causes the onlooker to fall into doubt as to whether it is Mutawāṭī or Mushtarak. When he looks at the meaning,

he understands it to be Mutawāṭī, and when he looks at the difference in how it applies, he understands it to be Mushtarak. That is why it is called Mushakkik.



The 3 types of Muttaḥid-ul-Ma'nā

12.5 Mutakath-thir-ul-Ma'nā

If a word has more than 1 meaning, it is referred to as Mutakath-thir-ul-Ma'na. They are of 4 types:

12.5.1 Mushtarak | *Homonymous Concept*

That mufrad which has more than 1 meaning and has been formulated for each one independently. For example, the word 'ayn. It has many meanings, eye, knee, fountain, and it has been formulated for each one individually.

12.5.2 Manqūl | *Transferred*

That mufrad which was initially formulated for one meaning. Later, it was used in another meaning and its use for the first one was abandoned. For example, the word ṣalāh. It was originally formulated to refer to du'ā'. However, it was transferred from its original meaning and is now used to mean Ṣalāh in terms of a special form of worship.

The Naql or transfer can be due to 3 things:

12.5.2.1 ʻUrf | *General People*

The people transfer the meaning. For example, dābbah. It would be used to refer to all land animals. Now it refers to 4-legged animals because people started to use it as such.

12.5.2.2 Shar' | *The Sharīʾah*

The Sharīʾah transferred the meaning. For example, Ṣalāh. It would originally refer to duʾā', but the Sharīʾah changed it to refer to Ṣalāh as the special form of worship.

12.5.2.3 Iṣṭilāḥ | *Specific Group of People*

A specific group of people transferred the meaning. For example, ism. This would refer to a name. Then the scholars of Naḥwa changed it so that it now refers to a word that independently conveys its meaning and has no tense.

If the first meaning was not abandoned, but it is used occasionally for the first meaning and occasionally for the second, then it will have **2 types**:

12.5.3 Haqīqah | *Concrete*

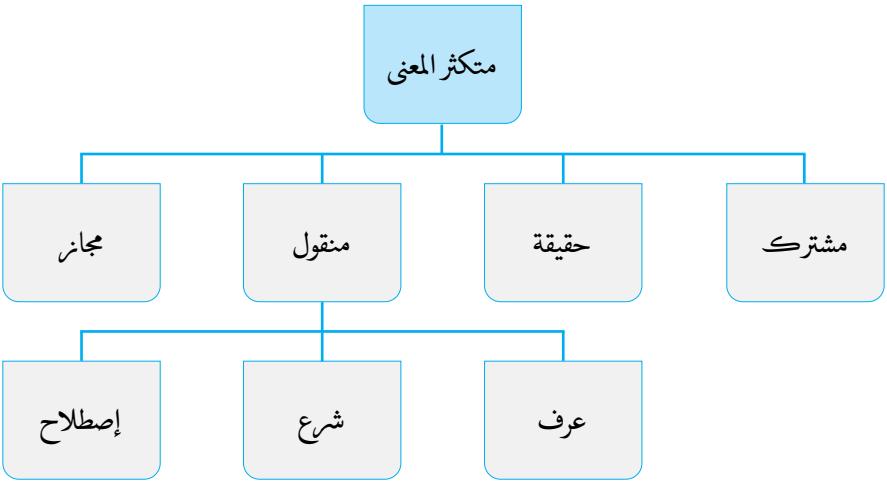
That mufrad which is used in the meaning which it was formulated for. For example, the word asad (lion) in the meaning of ḥayawān muftaris (predatory animal).

12.5.4 Majāz | *Abstract*

That mufrad which is used in a meaning other than which it was formulated for. For example, the word asad (lion) in the meaning of rajul shujāʾ (brave man). When the word asad is used for its original meaning, it will be ḥaqīqah, and when it is used in its secondary meaning, rajul shujāʾ, it will be majāz.

With regards to meaning, a word is of **2 types**:

1. Murādif | Synonymous Concepts, i.e., 2 mufrad words which have 1 meaning. For example, asad and layth. Both refer to a lion
2. Mutabā'in | Dissimilar Concepts, i.e., 2 mufrad words which have 2 different meanings. For example, insān and ḥajar. Insān means human being and ḥajar means stone.



Types of Mutakath-thir-ul-Ma'nā

13 Al-Murakkab | *Compound*

Murakkab is of **2 types**: i. Murakkab Tām ii. Murakkab Nāqis

13.1 Murakkab Tām | *Complete Compound*

That murakkab from which the listener obtains complete information, or, it is a demand. For example, 'Zayd is standing, hit!'

Murakkab Tām is of **2 types**: i. Khabar or Qaḍiyyah ii. Inshā

13.1.1 Khabar or Qaḍiyyah | *Proposition*
That murakkab tām in which the speaker can be attributed with truth or falsehood. For example, 'Zayd is standing.'

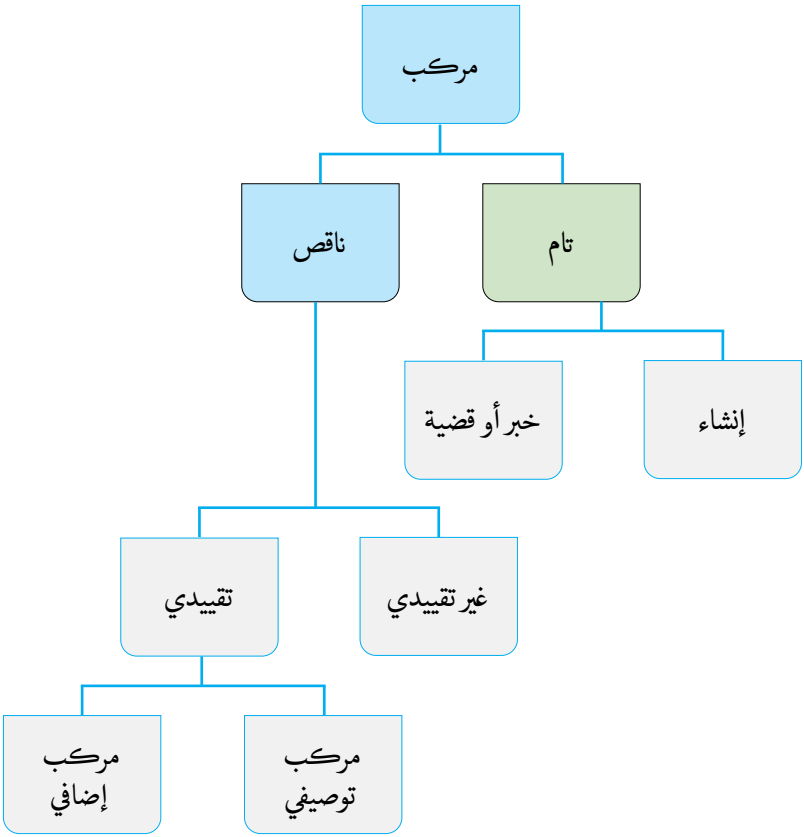
13.1.2 Inshā' | *Creative*
That murakkab tām in which the speaker cannot be attributed with truth or falsehood. For example, 'hit!' Examples of Inshā' are Amr, Nahī, Tamannī, Tarajjī, Istifhām, Nidā.

13.2 Murakkab Nāqis | *Incomplete Compound*
That murakkab from which the listener does not obtain complete information and it is not a demand. For example, 'servant of Zayd.'

Murakkab Nāqis is of **2 types**: i. Murakkab Taqyīdī ii. Murakkab Ghayr Taqyīdī

13.2.1 Murakkab Taqyīdī | *Bound Compound*
That murakkab nāqis in which the second part is a restriction (qayd) for the first part. For example, 'Servant of Zayd'. Servant was general. When Zayd was mentioned, the listener understands that the servant or slave belongs to Zayd. Hence, we understand that murakkab iḍāfī is a murakkab nāqis taqyīdī. The same applies to murakkab tauṣīfī (a compound in which a descriptive word is used).

13.2.2 Murakkab Ghayr Taqyīdī | *Unbound Compound*
That murakkab nāqis in which the second part is not a condition for the first. For example, 'in the house'.



Types of Murakkab

The section on Alfāẓ, i.e., words, ends here. The next section discusses ma'ānī, i.e., meanings. The discussion on words is required because it is words that point out to meanings, and meanings is the main discussion in manṭiq.

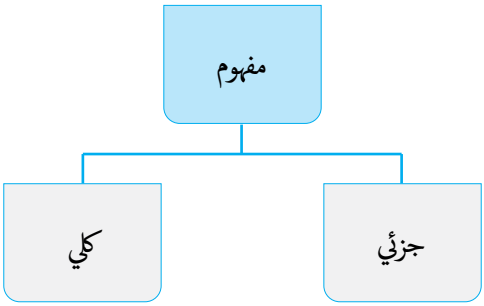
AL-MA'ĀNĪ

المعـاني

14 Mafhūm

Mafhūm is that which is in the mind. It is of **2 types**: i. Juz'ī ii. Kullī

Kullī: Taṣawwur of it does not stop others from being part of it, nor does it stop many things from being referred to by it. For example, insān, faras. Kullī is also explained as something that the intellect (ʿaql) permits many of it in terms of conception of it, and juz'ī is not like that.



Types of Mafhūm

14.1 Kullī | *Universal Concept*

In terms of external existence, Kullī is of 6 types:

1. That kullī in which the existence of its members is impossible, e.g., a partner of Allāh سُبْحَانَهُ وَتَعَالَىٰ.
2. That kullī in which the existence of its members is possible, but it has no members. For example, ʿanqā', i.e., a bird with 2 wings, 1 in the east and 1 in the west.
3. That kullī in which the existence of its members is possible, but it only has 1 of it. The existence of other members is impossible, e.g., Allāh سُبْحَانَهُ وَتَعَالَىٰ, who is Wājib-ul-Wujūd.
4. That kullī in which the existence of its members is possible, but it only has 1 of it. The existence of other members is possible. For example, the sun.

5. That kullī of which many members exist and they are mutanāhī (limited). For example, the planets.
6. That kullī of which many members exist and they are ghayr mutanāhī (unlimited). For example, human beings.

QUESTION: A Question arises on the definition of kullī. The concept or form of a specific egg, and the silhouette of a figure from afar, and what a child perceives when it is very young (in the cradle), all of these are juz'iyyāt, despite the fact that the definition of kullī applies to them. The reason for this is that when a person assumes all of them to be true, then its applicability to many things is not forbidden or stopped?

ANSWER: In order to understand the question and answer, one must study a few concepts first.

1. If a person shows you an egg once. Then he takes it away and shows it a second time. Then he takes it away and shows it a third time. Then he takes it away and shows it a fourth time. In this way, the onlooker will have many images of an egg in his mind. So, the definition of kullī applies to it, not juz'ī – according to the question.
2. If a person sees a silhouette or a figure from afar, say, that of a horse. Once he goes closer and thinks that it is a cow. Then he goes even closer and sees that it is in fact a horse. So, he has three images in his mind. This is the definition of kullī, whereas it is a juz'ī.
3. When a child is born, it assumes the first person that carries it to be its mother. Then another person carries it, so the child thinks that the second person is its mother. Then a third person carries it, so the child thinks that the third person is the mother. Hence, the definition of kullī applies to it, whereas the mother is a juz'ī.

In simple terms, these concepts and images are taken to be as juz'ī in terms of being a substitute, and not that they are looked at and under-

stood to be all together. When they are looked at in terms of being a substitute, then the definition of juz'ī applies to it.

14.2 Juz'ī | *Concrete Divisive Concept*
That mafhūm which only has one member. For example, Zayd.

15 Important Terminology

15.1 Ḥaqīqah and Māhiyat [Reality and Substance]
The parts of something that make it up. If one part is absent, then that thing will not be found. For example, water is made up of hydrogen and oxygen. If one of them are absent, then water will not be found. Hence, both elements are the ḥaqīqat and the māhiyat of water.

15.2 ʿAwāriḍ [Accidents]
Those things that are not part of the ḥaqīqat of something and it is possible to find that thing without these accidents. For example, dark person or white person. Being dark or white is not part of the reality of a human being. A human being is insān, i.e., ḥayawān nāṭiq.

15.3 Tashakh-khuṣ
This refers to an ʿāriḍ (accident) by means of which the individuals of a ḥaqīqat can be differentiated. For example, fat, short, tall, thin etc. By means of these, differentiation can be made between the individuals under insān like Zayd, ʿAmr, and Bakr etc.

15.4 Shakhṣ

The combination of ḥaqīqat and tashakh-khuṣ is shakhṣ. For example, Zayd. His ḥaqīqat is ḥayawān nāṭiq and his tashakh-khuṣ is being tall. Both of them together make up the being or entity of Zayd.

15.5 Mafhūm

That which comes into the mind is called Mafhūm.

16 Haqāʾiq | *Realities*

16.1 Jawhar

That jism (body) that is standing on its own, independently. For example, insān, the sun, the moon etc. They are jawhar.

16.2 Jism

A jism is that which accepts abʾād-e-thalātha, i.e., height, breadth, depth. For example, a computer, a door.

16.3 Jism Nāmī

Every jism that grows. For example, a tree.

16.4 Ḥayawān

Every jism nāmī that has the ability to sense and it moves out of its own choice. For example, insān, horse etc.

16.5 Insān

Ḥayawān Nāṭiq, i.e., a human being that speaks.

16.6 Faras

Ḥayawān Ṣāhil, i.e., an animal that neighs.

16.7 Asad
Ḥayawān Muftaris, i.e., predatory animal.

16.8 Ḥimār
Ḥayawān Nāhiq, i.e., an animal that brays.

16.9 Ghanam
Ḥayawān Dhū-Dighāʾ, i.e., an animal that bleats.

16.10 Baqar
Hayawān Dhū-Khuwār, i.e., an animal that moos.

17 An-Nisbah bayn Al-Kulliyyayn

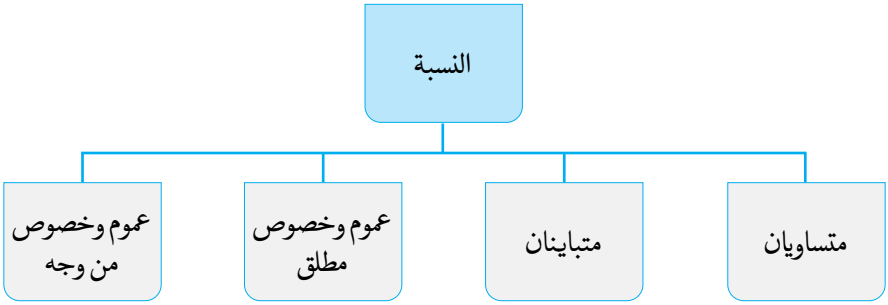
The Link or Relationship between 2 kullī is of 4 types:

17.1 Mutasāwiyān | *Equivalent*
2 kullī which have the same members. For example, nāṭiq and insān. Every member of nāṭiq is insān and every member of insān is a member of nāṭiq.

17.2 Mutabāyinān | *Non-Equivalent*
2 kullī that have completely different members. For example, insān and faras. No member of insān is a member of faras, and no member of faras is a member of insān.

17.3 ʿUmūm wa Khuṣūṣ Muṭlaq | *General and Specific without Exception*
2 kullī from which one has all the members of the other, but the other does not have all the members of the first. For example, insān and ḥayawān. Every insān is a ḥayawān, but not every ḥayawān is an insān.

17.4 ʻUmūm wa Khuṣūṣ min Wajh | *General and Specific from a Perspective*
2 kullī from which each one has some members of the other. For example, white and ḥayawān. Some members of white are ḥayawān but not everything which is white is a ḥayawān.



Types of An-Nisbah bayn Al-Kulliyyayn

18 Kullī

Kullī is of 5 types:

18.1 Jins | *Genus*
That kullī which is a part of the ḥaqīqah of its members and is used for members which have different realities. For example, ḥayawān. The members of ḥayawān are insān, faras, asad etc. The ḥaqīqah of insān and the ḥaqīqah of faras is different. However, ḥayawān is a part of the ḥaqīqah of both. [Mukhtalif al-Ḥaqāʾiq]

18.2 Naw' | *Species*
That kullī which is equivalent to the ḥaqīqah of its members and is used for members which have the same reality. [Muttafiq al-Ḥaqāʾiq] For example, insān.

18.3 Faṣl | *Differentia*

That kullī which is a part of the ḥaqīqah of its members and creates a distinction between one naw' and the rest. For example, nāṭiq.

Faṣl is the factor of differentiation. For example, insān and faras are both ḥayawān. However, when we say that insān is a ḥayawān nāṭiq, nāṭiq differentiates insān from faras as only an insān is nāṭiq.

When we say that faras is a ḥayawān ṣāhil, then ṣāhil differentiates faras from insān as only a faras is a ṣāhil. Both nāṭiq and ṣāhil are a part of the ḥaqīqah and differentiate insān and faras from each other. Therefore, they are both faṣl.

18.4 Khāṣṣah | *Particular Accident*

That kullī which is not a part of the ḥaqīqah of its members and is specific to one naw'. For example, ḍāḥik (one who laughs). Ḍāḥik is specific to human beings, and it is not a part of the ḥaqīqah of insān. Therefore, ḍāḥik is a khāṣṣah.

18.4.1 Khāṣṣah Shāmilah

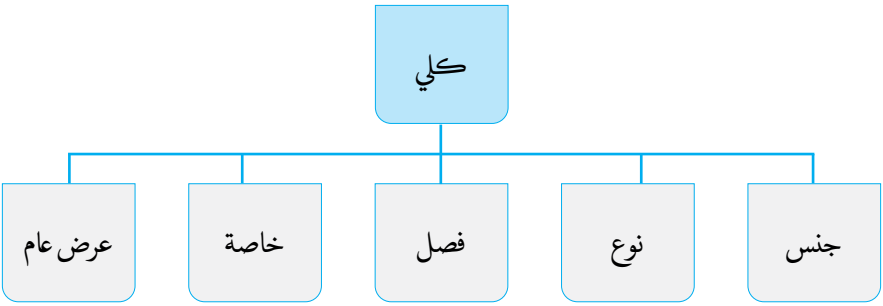
That khāṣṣah that is found in all the members who have that khāṣṣah. For example, kātib bil quwwah for insān, i.e., to have the ability to write for human beings.

18.4.2 Khāṣṣah Ghayr Shāmilah

That khāṣṣah that is not found in all the members who are linked to that khāṣṣah. For example, kātib bil fi'l for insān, i.e., writing with action for human beings.

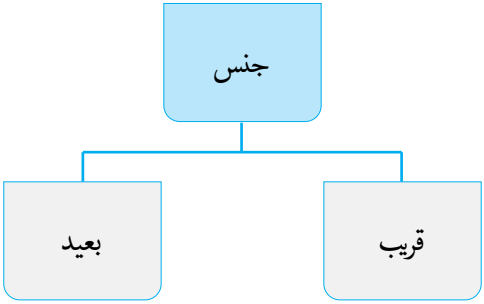
18.5 'Araḍ 'Ām | *Common Accident*

That kullī which is not a part of the ḥaqīqah of its members and is not specific to one naw'. For example, mashyī (one who walks). Walking is not specific to one naw'. It is also not part of the ḥaqīqah of insān or faras.



The 3 types of Kullī

19 Al-Jins wan Nau'



Types of Jins

Jins is of **2 types**:

19.1 Jins Qarīb | *Near Genus*
That kullī which always occurs as the answer to a question regarding any 2 ḥaqīqah using mā humā (what are they?). For example, ḥayawān for insān.

19.2 Jins Ba'īd | *Remote Genus*

That kullī which occasionally occurs as the answer to a question regarding any 2 ḥaqīqah using mā humā. For example, jism nāmī for insān. Insān is a member of ḥayawān. Ḥayawān is what creates similarity between insān and its other members (faras, asad, ḥimār). Therefore, ḥayawān is the jins qarīb of insān.

19.3 Tartīb-ul-Ajnās

19.3.1 Jins ʿĀlī | *Higher Genus*

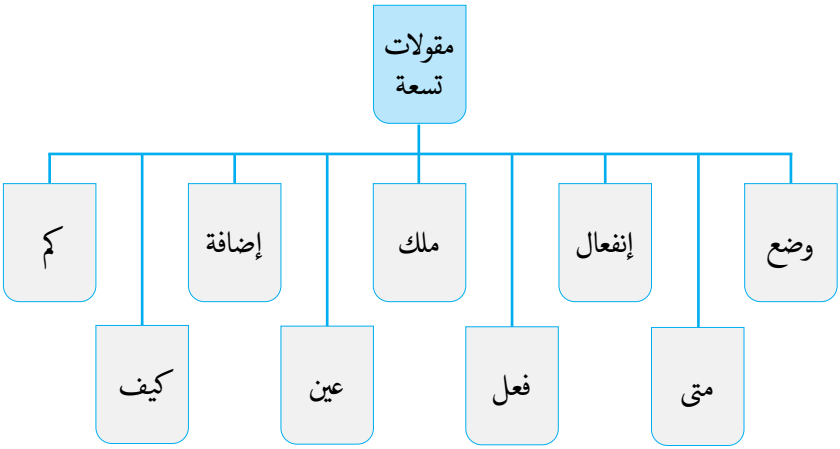
That jins below which there is another jins. However, there is no jins above it. For example, jawhar. This is also known as jins al-ajnās.

The number of jins ʿālī are 10. They are called Ajnās ʿĀliyah or Maqūlāt ʿAshar. One of them is jawhar. The other 9 are ʿAraḍ. They are referred to as Maqūlāt ʿAraḍiyyah or Maqūlāt Tis'ah.

Note:

1. The complete discussion of Ajnās ʿĀliyah is not part of Manṭiq, it is part of philosophy (falsafah). However, the logicians mention it in their books for students to gain a basic understanding.
2. Jins ʿĀlī is not only jawhar, there are 9 others. They are the Maqūlāt Tis'ah.

19.3.2 Maqūlāt Tis'ah:



Maqūlāt Tis'ah

19.3.2.1 Kam:
That ʿAraḍ that accepts taqsīm in terms of its being.

19.3.2.2 Kayf:
That ʿAraḍ that does not accept taqsīm in terms of its being.

19.3.2.3 Iḍāfah:
There is a link or relationship between 2 things such that the understanding of 1 is suspended upon the understanding of the other.

19.3.2.4 Ayn:
The description of something in terms of its location.

19.3.2.5 Milk:
The temporary condition of a jism in terms of something being

linked to it. When the jism moves, it moves. Like the condition of a person wearing a turban.

19.3.2.6 Fi'l:
The effect of the doer in something. For example, the effect of a tailor cutting the cloth, the effect is seen in the cloth.

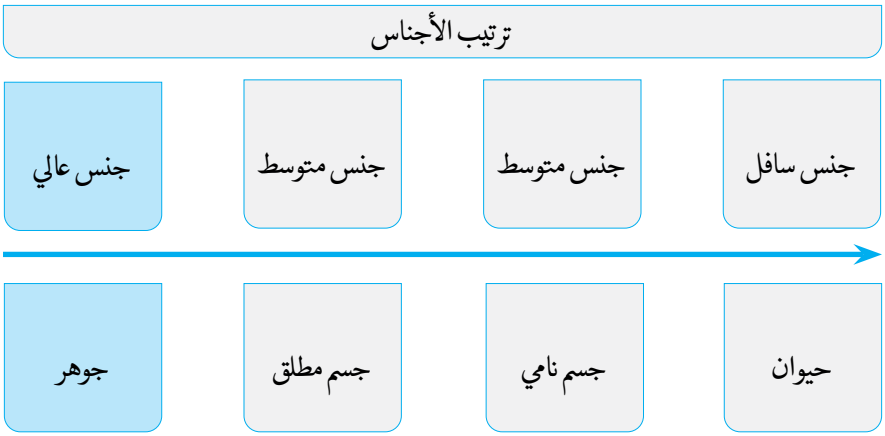
19.3.2.7 Infi'āl:
Accepting the effect of the doer, like the cloth accepts the cutting of the tailor.

19.3.2.8 Matā:
The condition of something when it is in a certain time. Like the action happening today or it happened yesterday.

19.3.2.9 Waḍ':
The condition of something that is acquired when linking some of its parts to other parts of it. Or, it is acquired by linking it to something external. For example, the sitting of Zayd is one condition, his standing is another condition.

19.3.3 Jins Sāfil | *Lower Genus*
That jins above which there is another jins. However, there is no jins below it. For example, ḥayawān.

19.3.4 Jins Muṭawassiṭ | *Middle Genus*
That jins which has a jins below it and another jins above it. For example, jism nāmī and jism muṭlaq.



Tartīb-ul-Ajnās

Tartīb-ul-Anwā'

19.4 Types of Naw':

19.4.1 Naw' Ḥaqīqī: | *Original Species*

That kullī which is equivalent to the ḥaqīqah of its members and is used for members which have the same reality. For example, insān.

19.4.2 Naw' | *Iḍāfī* | *Appended Species*

That ḥaqīqah which, if added with another ḥaqīqah and questioned regarding using mā humā, the answer will be a jins. For example, insān and ḥayawān.

If we question regarding insān and faras using mā humā, the answer will be ḥayawān, which is a jins. Therefore, insān and faras are both naw' iḍāfī and well as naw' ḥaqīqī.

If we question regarding ḥayawān and shajar using mā humā, the answer will be jism nāmī, which is a jins. Therefore, ḥayawān and shajar are both naw' iḍāfī. However, ḥayawān is not a naw' ḥaqīqī.

19.5 Tartīb-ul-Anwā'

19.5.1 Naw' 'Ālī | *Higher Species*

That naw' below which there is another naw'. However, there is no naw' above it. For example, jism muṭlaq.

19.5.2 Naw' Sāfil | *Lower Species*

That naw' above which there is another naw'. However, there is no naw' below it. For example, insān. This is also known as naw' al-anwā'.

19.5.3 Naw' Mutawassiṭ | *Middle Species*

That naw' which has another naw' below it and another naw' above it. For example, jism nāmī and ḥayawān.

20 Al-Faṣl | *Differentia*

20.1 Faṣl is of 2 types

20.1.1 Faṣl Qarīb | *Near Differentia*

That faṣl which creates a distinction between one naw' and the rest in terms of the jins qarīb. For example, nāṭiq for insān. Nāṭiq creates a distinction between insān and all the other members which are similar to insān in terms of the jins qarīb (ḥayawān), i.e., faras, ghanam, baqar. Only insān is a nāṭiq, and so it is differentiated from the other members.

20.1.2 Faṣl Baʾīd | *Remote Differentia*

That faṣl which creates a distinction between one naw' and the rest in terms of the jins baʾīd. For example, ḥassās for insān. Ḥassās creates a distinction between insān and all the other members which are similar to insān only in terms of the jins baʾīd (jism nāmī), which in this case is shajar. A shajar is not a ḥassās. All the other members of ḥassās are also members of ḥayawān. Therefore, they are also ḥassās.

20.2 Division of Faṣl in terms of Nisbah:

20.2.1 Muqawwim

When the Faṣl is linked to the Naw', it is called Muqawwim. Faṣl is part of the ḥaqīqah of naw'. So, faṣl will be muqawwim when we consider the naw'. The meaning of muqawwim is where something is part of its ḥaqīqah. For example, nāṭiq. This is part of the ḥaqīqah of insān. So, it is a muqawwim for insān.

20.2.2 Muqassim

When the faṣl is linked to the jins it is called muqassim. Faṣl divides the

jins. Therefore, the faṣl is muqassim in terms of the jins. For example, nāṭiq for ḥayawān. It divides ḥayawān into nāṭiq and ghayr nāṭiq.

20.2.2.1 Ruling of Muqawwim:

Every faṣl which is muqawwim for naw' ʿālī, it will be muqawwim for naw' sāfil. For example, qābil lil ab'ād thalātha. It is muqawwim for jism muṭlaq, so it is muqawwim for jism nāmī, ḥayawān and insān.

However, the faṣl that is muqawwim for naw' sāfil, it will not be muqawwim for naw' ʿālī. For example, nāṭiq is muqawwim for insān, but it is not muqawwim for ḥayawān, jism nāmī etc.

20.2.2.2 Ruling of Muqassim:

Every faṣl that is muqassim for jins sāfil, it will be muqassim for jins ʿālī too. For example, nāṭiq. It is muqassim for ḥayawān because it divides ḥayawān into 2. Similarly, it is muqassim for jism nāmī and jism muṭlaq.

However, the faṣl for jism ʿālī that is muqassim, it will not be muqassim for jins sāfil. For example, ḥassās. This is muqassim for jism nāmī because it divides jism nāmī into ḥassās and ghayr ḥassās, but it is not muqassim for ḥayawān, because all ḥayawān are ḥassās.

21 Al-Khāṣṣah wal ʿAraḍ Al-ʿĀm

Kullī is of **2 types** with regards to being part of the ḥaqīqah of its members or not:

21.1 Kullī Dhātī:

That Kullī which is not part of the ḥaqīqah of its members, e.g., Jins, Naw', and Faṣl.

21.2 Kullī ʿAraḍī:

That Kullī which is not part of the ḥaqīqah of its members, e.g., Khāṣṣah and ʿAraḍ ʿĀm

Kull ʿAraḍī is of **2 types**:

21.2.1 ʿAraḍ Lāzim | *Necessary Accident*

That kullī ʿaraḍī in which it is impossible for it to part from the māhiyyah (entity).

21.2.2 ʿAraḍ Mufāriq | *Disengaging Accident*

That kullī ʿaraḍī in which it is possible for it to part from the māhiyyah. As long as it is established with the māhiyyah, it will be existent. When it parts from the māhiyyah, it will cease to exist.

21.3 Lāzim is of 3 types:

21.3.1 Lāzim Al-Māhiyyah | *Necessary for the Entity*

That lāzim in which it is impossible for it to part from the māhiyyah. For example, being even for the number 4. Whether in the mind or not, 4 will always be even. Hence, being even is necessary for the number 4.

21.3.2 Lāzim Wujūd Al-Khārijī | *Necessary for the Outward Existence*

That lāzim in which it is impossible for it to part from the thing in terms of its outward existence. For example, burning for fire. When there is a fire, there will be burning. If there was burning for fire in terms of wujūd dhihnī, then the mind would also be on fire.

21.3.3 Lāzim Wujūd Adh-Dhihnī | *Necessary for the Mental Existence*

That lāzim in which it is impossible for it to part from the thing in terms of its mental existence. For example, being a kullī for the word insān. Being a kullī and a juzʾī are mental judgements. Therefore, being a kullī

is necessary for mental existence for the word insān.

21.4 ʿAraḍ Mufāriq is of 2 types:

21.4.1 Qābil Az-Zawāl | *Ceasing*
That ʿaraḍ mufāriq which occasionally parts from its maʾrūḍ. For example, the paleness of someone in fear. As the fear in a person dissipates, the paleness also fades away. Insān turns pale when in fear, and paleness is outside that ḥaqīqah of its members. Therefore, it is a kullī ʿaraḍī.

21.4.2 Ghayr Qābil Az-Zawāl | *Non-Ceasing*
That ʿaraḍ mufāriq which never parts from its maʾrūḍ. For example, movement for the celestial sphere (falak). It is possible for movement to part from the celestial sphere. However, according to the philosophers, its movement is constant. Hence, in this example, movement is the ʿaraḍ, and the celestial sphere is the maʾrūḍ.

21.5 Juzʾī is of 2 types:

21.5.1 Juzʾī Ḥaqīqī | *Original Concrete Divisive Concept*
That mafhūm and concept in the mind that cannot be applicable to many things. Another definition is ʿthat mafhūm which has only one member.ʾ For example, Zayd.

21.5.2 Juzʾī Iḍāfī | *Appended Concrete Divisive Concept*
Every specific mafhūm that falls under a general mafhūm. Another definition is, ʿthat mafhūm which is more specific and is below something more general.ʾ For example, insān in relation to ḥayāwān.

21.6 Types of Muʾarrif:

21.6.1 Muʾarrif or Qawl Shāriḥ:

It is a statement made for something so that a person can come to know its unknown meaning. That which is spoken about is called the Muʾarraf or Maḥdūd. For example, ḥayawān nāṭiq is used for insān with the objective of finding out its unknown meaning, so insān is muʾarraf, and ḥayawān nāṭiq is the muʾarrif or qawl shāriḥ.

Note: The known taṣdīqāt are called ḥujjah. The known taṣawwurāt are called muʾarrif or qawl shāriḥ. The unknown taṣawwurāt that are acquired are called muʾarraf.

21.7 Muʾarrif has 4 types:

21.7.1 Ḥad Tām | *The Complete Term*

That taʾrīf (statement or definition) which is made by joining the jins qarīb and faṣl qarīb of the muʾarraf. For example, in the taʾrīf of insān, ḥayawān nāṭiq is said.

21.7.2 Ḥad Nāqis | *The Deficient Term*

That taʾrīf that is made by the jins baʾīd and faṣl qarīb or only the faṣl qarīb of the muʾarraf. For example, in the definition of insān, jism nāṭiq or only nāṭiq is said.

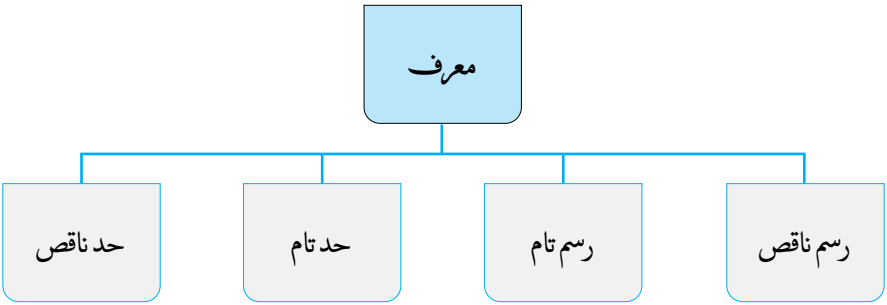
21.7.3 Rasm Tām | *The Complete Description*

That taʾrīf which is made by the jins qarīb and khāṣṣah of the the muʾarraf. For example, ḥayawān ḍāḥik is said in the definition of insān.

21.7.4 Rasm Nāqis | *The Deficient Description*

That taʾrīf which is made by the jins baʾīd and khāṣṣah or only the

khāṣṣah of the mu'arraf. For example, insān is defined as jism or only ḍāḥik.



Types of Mu'arrif

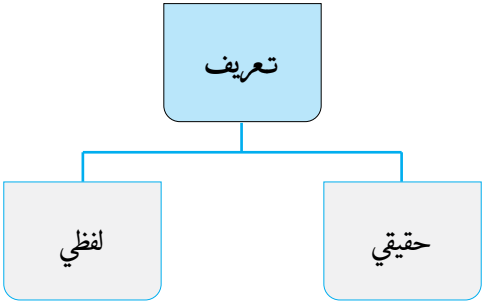
21.8 Ta'rīf has 2 types:

21.8.1 Ḥaqīqī

This has been covered above.

21.8.2 Lafẓī

Where a person intends to explain what the word indicates or signifies. For example, a person says, 'Ghaḍanfar (is a) lion.'



Types of Ta'rīf

22 Difference between Ayyu Shay and Mā huwa

It must be clear to the student that there is a difference between Ayyu Shay and Mā huwa.

1. If a person is asking about a specific māhiyyah, then he or she will use mā huwa.
2. If he or she is asking about a differentiating factor, then ayyu shay will be used in the question.

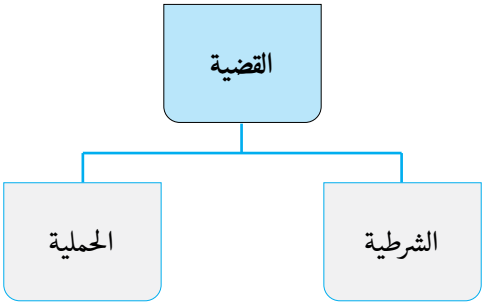
AT-TAṢDĪQĀT OR ḤUJJAH

23 Al-Qaḍāyā

Ḥujjah is a compound of a number of Qaḍāyā, and it necessitates a result (natījah). There are many types of Qaḍāyā. Due to this, it will have an effect on the result and the natījah.

A Qaḍiyyah is a statement that carries the possibility of being true or false.

Qaḍiyyah has **2 types**:



The two types of Qaḍiyyah

23.1 Ḥamliyyah

That Qaḍiyyah in which there is a ḥukm of 2 mufrad being together or being separate. For example, Zayd is a scribe, Zayd is not ignorant. Or, Where something is established for another, or negated from another.

23.2 Sharṭiyyah

A compound of 2 or more Qaḍāyā in which the parts of it are shown to be linked or separated. In simple terms, a compound that is not like Ḥamliyyah in terms of the ḥukm.

Sharṭiyyah is also said to be a Qaḍiyyah that can be split into 2 Qaḍiyyah

(e.g., if the sun has risen, then the day is present, and it is not certain that when the sun has risen, then night is present), and Ḥamliyyah cannot be divided into 2 Qaḍiyyah, but it can be divided into 2 Mufrad, e.g., Zayd, he is standing.

24 Al-Ḥaml

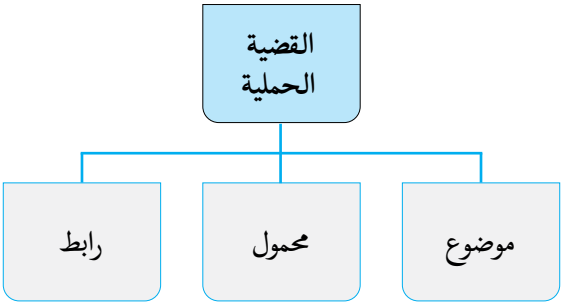
Ḥamliyyah is of **2 types**:

24.1 Mūjibah

That Qaḍiyyah in which the Ḥukm of establishing something for another is found.

24.2 Sālibah

That Qaḍiyyah in which the ḥukm of negating something from another is found. For example, insān is not faras.



Ḥamliyyah is divided into 3 parts

24.2.1 Ḥamliyyah is divided into 3 parts:

If you take the sentence, Zaydun huwa Qā'im. Then,

24.2.1.1 Maḥkūm ʻalayh or Mauḍūʼ

Zayd is the Maḥkūm ʻAlayh or Mawḍūʼ.

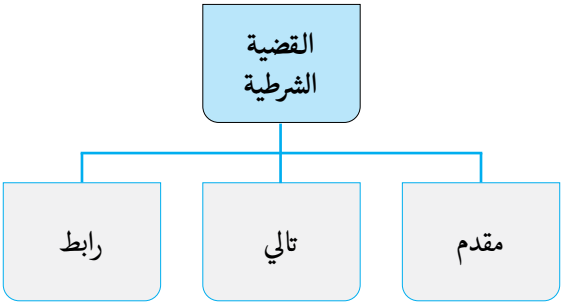
24.2.1.2 Maḥkūm bihi or Maḥmūl

Qāʼim is the Maḥkūm bihi and Maḥmūl.

24.2.1.3 Rābiṭah

The joining word huwa.

Sometimes the joining word is dropped off, not the meaning.



The 3 parts of Sharṭiyyah

24.2.2 Sharṭiyyah has 3 parts:

24.2.2.1 Muqaddam

The first part is called Muqaddam.

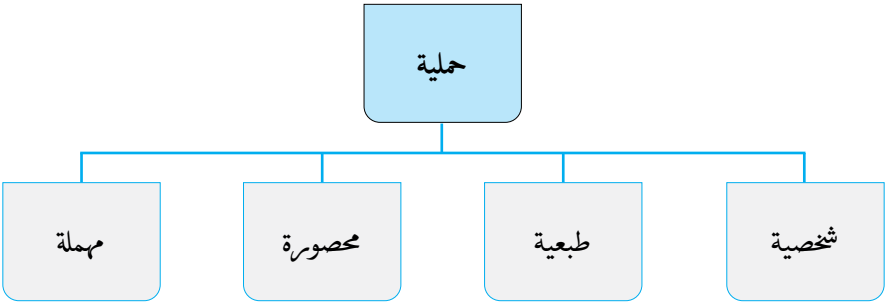
24.2.2.2 Tāli

The second part is called Tālī.

24.2.2.3 Rābiṭah

The ḥukm that exists between them.

For example, in the sentence, 'if the sun has risen, then the day is present', 'if the sun has risen' is the Muqaddam. 'Then the day is present' is the Tālī. The rābiṭah is the ḥukm that exists between them.



Qaḍiyyah in terms of the Mauḍū'

24.3 Qaḍiyyah in terms of the Mauḍū':

They are 4:

24.3.1 Qaḍiyyah Shakhṣiyyah wa Makhṣūṣah | *Individual Attributive Proposition*

If the mawḍū' of the qaḍiyyah ḥamliyyah is a specific person, e.g., Zayd is an insān, Zayd is not a stone, then it will be Shakhṣiyyah or Makhṣūṣah.

24.3.2 Qaḍiyyah Ṭab'iyyah | *Natural Attributive Proposition*

If the mawḍū' is a kullī, but the ḥukm is not on its members, but upon the ṭabī'ah and the māhiyyah of the mawḍū' (the ḥaqīqah itself), e.g., insān is a naw', ḥayawān is a jins, then it will be ṭab'iyyah.

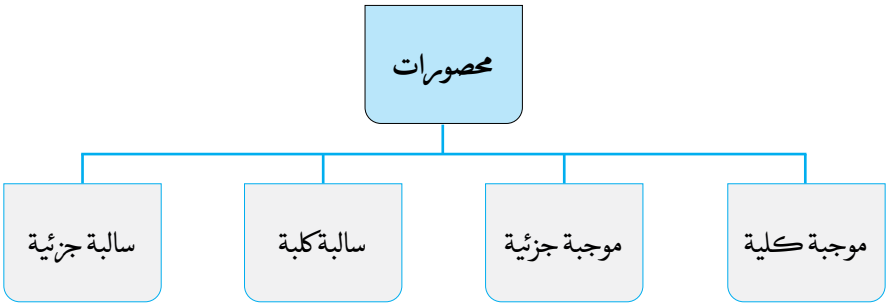
24.3.3 Qaḍiyyah Maḥṣūrah | *Restricted Attributive Proposition*

If the ḥukm is on the members, then if the number of the members are

mentioned, it will be maḥṣūrah. For example, 'every insān is a ḥayawān, and some ḥayawān are insān.'

24.3.4 Qaḍiyyah Muhmalah | *Intermediate Attributive Proposition*
If the number of the members is not mentioned, it will be muhmalah. For example, man is at a loss.

In this subject, only Maḥṣurāt are discussed. Hence, the discussion of Maḥṣūrāt follows.



Types of Maḥṣūrāt

24.4 Maḥṣūrāt are 4:

24.4.1 Mujībah Kulliyyah | *Positive Universal Concept*
If the maḥmūl is established for all the members of the mawḍū', it will be called mūjibah kulliyyah. For example, 'every insān is a ḥayawān.'

24.4.2 Mūjibah Juz'iyyah | *Positive Divisive Concept*
If the maḥmūl is established for some members of the mawḍū', it will be called mūjibah juz'iyyah. 'Some ḥayawān are black.'

24.4.3 Sālibah Kulliyyah | *Negative Universal Concept*

If the maḥmūl is negated from all the members of the mawḍū', it will be Sālibah Kulliyyah. For example, no part of the sky is silver.

24.4.4 Sālibah Juz'iyyah | *Negative Divisive Concept*

If the maḥmūl is negated from some members of the mawḍū', it is Sālibah Juz'iyyah. For example, 'some insān are not black.'

24.4.5 Sūr:

The word that describes or mentions the number of members of the kullī is called the Sūr. It is drawn from 'sūr-ul-balad', i.e., city wall.

24.4.5.1 Table of Sūr

الموجبة الكلية	كل ، لام الاستغراق
الموجبة الجزئية	بعض ، واحد
السالبة الكلية	لا شيئ ، لا واحد ، النكرة تحت النفي
السالبة الجزئية	ليس بعض ، بعض ليس

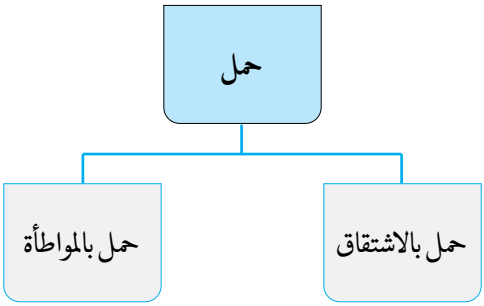
24.4.5.2 Sūr for Qaḍiyyah Sharṭiyyah

متصله موجبة كلية	متى ، مهما ، كلما
منفصلة موجبة كلية	دائما

متصلة ومنفصلة سالبة كلية	ليس البتة
متصلة ومنفصلة موجبة جزئية	قد يكون
متصلة ومنفصلة سالبة جزئية	قد لا يكون
متصلة مهملة	لو ، إن ، إذا
منفصلة مهملة	أما ، أو

25 Ḥaml

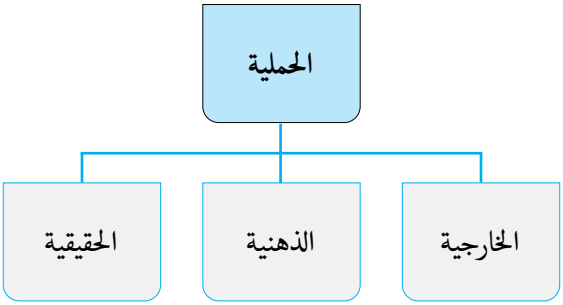
Ḥaml refers to the purport of two things as one unified concept in terms of existence. When a person says, 'Zayd is a scribe', then there is one understood existence, but two different things fathomed. Zayd and scribe. If this understanding is by means of 'fī, dhū, lām', then it will be called Ḥaml bil Ishtiqāq. If these words are not in the sentence, it will be Ḥaml bil Muwāṭa'ah.



The two types of Ḥaml

25.1 In terms of its existence, Ḥamliyyah is of 3 Types:
If we look at the existence of the Mawḍū', then there are 3 forms of existence.

1. Wujūd Khārijī (external, out of the mind.)
2. Wujūd Dhihnī (in the mind)
3. Wujūd Ḥaqīqī, this is also called Nafs-ul-Amr.



The three types of Ḥamliyyah

25.1.1 Ḥamliyyah Khārijiyyah | *External Attributive Proposition*
If the Mawḍū' is present out of the mind and the ḥukm is external in

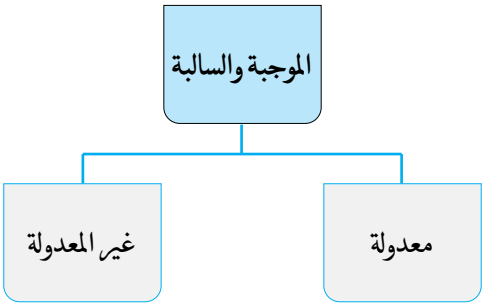
terms of establishing the mawḍū', it will be Qaḍiyyah Khārijiyyah. For example, man is a scribe. Man is external, i.e., out of the mind. The ḥukm is established for man is out of the mind too, in this case.

25.1.2 Ḥamliyyah Dhihniyyah | *Intellectual Attributive Proposition*
If the mawḍū' is present in the mind, and the ḥukm is in terms of its specific existence in the mind, it will be Dhihniyyah. For example, insān is a kullī.

25.1.3 Ḥamliyyah Ḥaqīqiyyah | *Literal Attributive Proposition*
If we look aside from the mental existence and the external specialties, and just at the matter itself, then it will be Qaḍiyyah Ḥaqīqiyyah, for example, 4 is even.

25.2 Another Division of Ḥamliyyah:
The basis of ījāb and salb in a qaḍiyyah is the nisbat rābiṭī, i.e., the joining and linking word. If the nisbat rābiṭī is positive, i.e., ījābī, then the qaḍiyyah will be mūjibah, and if it is salbī, then it will be sālibah, no matter what the condition of the two sentences are. For this reason, the main reason for the salbī word is to remove the nisbat rābiṭī. However, sometimes it moves from its original purpose and it becomes part of one or both sentences. Due to this, one side will be negative but the qaḍiyyah itself will remain mūjibah until another salbī word is not added to remove the nisbat rābiṭī.

Hence, if we find a salbī word like this in the qaḍiyyah, either in the mawḍū', or the maḥmūl, or it becomes a part of both, it will be called ma'dūlah. There are 3 types of ma'dūlah:



The two types of Mūjibah Sālibah

25.2.1 Ma'dūlah

25.2.1.1 Ma'dūlah al-Mawḍū'

That ma'dūlah in which the word of salb has become part of the mawḍū'. For example, [كل لا عالم جاهل]

25.2.1.2 Ma'dūlah al-Maḥmūl

That ma'dūlah in which the word of salb has become part of the maḥmūl. For example, [كل جاهل لا عالم]

25.2.1.3 Ma'dūlah aṭ-Ṭarafayn

That ma'dūlah in which the word of salb is part of the mawḍū' and the maḥmūl both. For example, [كل غير ذي دين غير ذي أمانت]

If the word of salb is not part of either, it is called Muḥaṣṣalah, for example, Zayd is standing. Or, if there is a word of salb and the nisbat is removed, like [زيد ليس بقائم]. In the case of Sālibah, it is called Basīṭah.

25.2.2 Ghayr Ma'dūlah is different from the above, i.e., ma'dūlah.

26 Al-Muwajjahāt | *Perspectives*

The nisbat of each ḥamliyyah, whether it is positive or negative, then it must have some perspective externally. The proposition that mentions the perspective is called Muwajjaha or Rubā'iyyah.

The perspective is in terms of possibility, perpetuity, need, etc.

This perspective is called the Māddah-Al-Qaḍiyyah. The word that points this out is called the jihat.

The qaḍiyyah that contains the jihat is called Muwajjaha, and the qaḍiyyah that does not contain perspective is called muṭlaqah al-jihat.

There are 4 perspectives:

26.1 Ḍarūrah | *Necessity*

Where the establishment of the maḥmūl for the mawḍū' or its negation from it is necessary. In this, it is impossible for the opposite to be established, e.g., al-insān ḥayawān. In this example, the establishment of ḥayawān for insān is necessary and its negation from it is impossible.

26.2 Dawām | *Permanence*

Where the establishment of the maḥmūl for the mawḍū' or its negation from it is permanent. In this, it is possible for the opposite to be established, although it does not. For example, al-falak mutaḥarrikun (the celestial sphere is moving). In this example, the establishment of mutaḥarrik for falak is permanent, i.e., the celestial sphere is constantly moving. However, it is possible for it to stop.

26.3 Imkān | *Possibility*

Where the establishment of the maḥmūl for the mawḍū' or its negation from it is possible. For example, Zaydun ʿĀlimun. It is possible that Zayd becomes scholar and it is also possible that he remains a non-scholar.

26.4 Imtinā' | *Impossibility*

Where the establishment of the maḥmūl for the mawḍū' or its negation from it is impossible.

26.5 Division of Basīṭah & Murakkabah

If the qaḍiyyah has only one ījābī or salbī nisbat, then it is called basīṭah, and if it is a compound of 2 different perspective sentences, in which the first is clear, but the second is understood by the way, then it is called murakkabah. There are 15 muwajjahāt in total. 8 are basā'iṭ and 7 are murakkabāt.

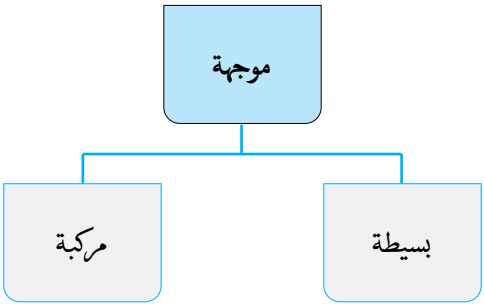
There are **2 types** of Muwajjahāt: i. Basīṭah ii. Murakkabah

26.6 Basīṭah

That qaḍiyyah muwajjaha in which the ḥukm is only positive or only negative, i.e., only one is present, either positive or negative. For example, [الإنسان حيوان بالضرورة] or [الإنسان ليس بحيوان بالضرورة].

26.7 Murakkabah

That qaḍiyyah muwajjaha in which the ḥukm is one of ījāb and salb, i.e., both are present. For example, [بالضرورة كل كاتب متحرك الأصابع ما دام كاتبا لا دائما]



The two types of Muwajjaha

26.8 Basīṭah is of 8 types:

26.8.1 Dā'imah Muṭlaqah | *Absolute Permanent*

As long as the dhāt (being) of the mawḍū' is present, the ījābī or salbī ḥukm will remain permanent. For example, [كل إنسان حيوان بالدوام]

26.8.2 Mashrūṭah 'Āmmah | *Absolute Condition*

That qaḍiyyah muwajjaha in which the ḥukm to establish the maḥmūl for the mawḍū' or the negation of the ḥukm has been done as long as the being of the mawḍū' is described with waṣf 'unwānī. For example,

[كل كاتب متحرك الأصابع بالضرورة ما دام كاتبا ، ولا شيئ من الكاتب بساكن الأصابع بالضرورة ما دام كاتبا]

26.8.2.1 Al-Waṣf Al-'Unwānī

Whatever the mawḍū' refers to, that is the being (dhāt) of the mawḍū'. As for the mafhūm of the mawḍū', that is called the waṣf and 'unwān of the mawḍū'. This is called waṣf 'unwānī. This will sometimes be the dhāt itself if it is an 'unwān for a naw'. For example, every insān is a ḥayawān. The mafhūm of insān here is the dhāt itself.

Sometimes, it will be a part of it if it addresses the jins and faṣl. For example, every ḥayawān is ḥassās. The mafhūm of ḥayawān is a part of the māhiyyah of its members.

If it refers to a khāṣṣah or ʿaraḍ ʿām, like, all those who laugh, then the mafhūm of laugh is not part of the mawḍūʾ, so this clarifies the difference between the dhāt and the waṣf.

26.8.3 ʿUrfiyyah ʿĀmmah | *Absolute Habitual*

That qaḍiyyah muwajjaha in which the establishment of the maḥmūl or negation of the maḥmūl for the mawḍūʾ has been done permanently – as long as the mawḍūʾ is described with waṣf ʿunwānī. For example,

[كل كاتب متحرك الأصابع بالدوام ما دام كاتبا ، لا شيئ من الكاتب بساكن الأصابع بالدوام ما دام كاتبا]

26.8.4 Aḍ-Ḍarūriyyah Al-Muṭlaqah | *Absolute Imperative*

That qaḍiyyah in which the ḥukm of establishing the maḥmūl or negating the maḥmūl is necessary as long as the being of the mawḍūʾ is present. For example,

[كل إنسان حيوان بالضرورة ، الإنسان ليس بحجر بالضرورة]

26.8.5 Muṭlaqah ʿĀmmah | *Absolute General*

That qaḍiyyah in which establishment of the maḥmūl or salb of the ḥukm for the mawḍūʾ is done by way of necessity, in one of the three tenses. For example,

[كل إنسان ضاحك بالفعل ، لا شيئ من الإنسان بضاحك بالفعل]

26.8.6 Waqtiyyah Muṭlaqah | *Absolute Temporal*

That qaḍiyyah muwajjaha in which the establishment of the ḥukm of

the maḥmūl or salb of the ḥukm is done by way of necessity, in any specific time. For example,

[كل قمر منخسف بالضرورة وقت حيلولة الأرض بينه وبين الشمس ، لا شيء من القمر بمنخسف بالضرورة وقت التربيع]

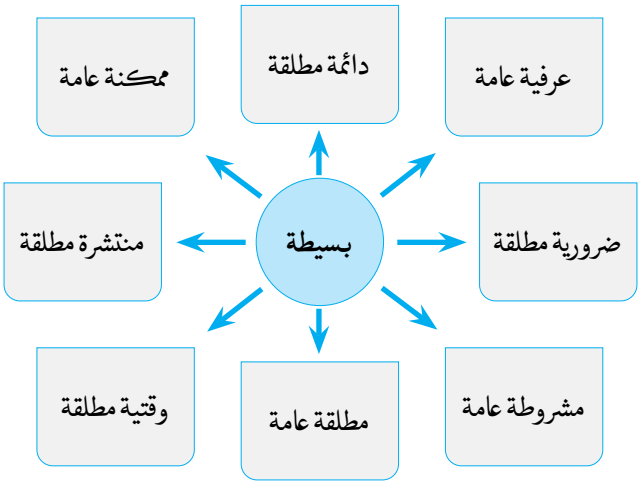
26.8.7 Muntashirah Muṭlaqah | *Absolute Extended*
That qaḍiyyah muwajjaha in which the maḥmūl is established or negated by way of necessity in any unspecified times. For example,

[كل حيوان متنفس بالضرورة وقتا ما ، لا شيء من الحجر بمتنفس بالضرورة وقتا ما]

26.8.8 Mumkinah ʻĀmmah | *Absolute Conceivable*
That qaḍiyyah muwajjaha in which the opposite side of the maḥmūl is negated for the mawḍū' by way of necessity. For example,

[كل نار حارة بالإمكان العام ، لا شيء من النار بارد بالإمكان العام]

These 8 together are called Basā'iṭ Thamāniyyah.



The eight types of Basīṭah

IMPORTANT NOTE: MURAKKABAH MUST BE STUDIED SIDE-BY-SIDE WITH BASĪṬAH

26.9 Murakkabah is of 7 types:

Murakkabah is a qaḍiyyah in which the ḥukm of ījāb and salb are both found. For example,

[بالضرورة كل كاتب متحرك الأصابع ما دام كاتبا لا دائما]

26.9.1 Mashrūṭah Khāṣṣah | *Specific Condition*

The same as Mashrūṭah ʿĀmmah, but restricted with lā dawām dhātī (it is not permanent in terms of the essence of the mawḍūʾ). For example,

[بالضرورة كل كاتب متحرك الأصابع ما دام كاتبا لا دائما وبالضرورة لا شيء من الكاتب بساكن الأصابع ما دام كاتبا لا دائما]

26.9.2 ʻUrfiyyah Khāṣṣah | *Specific Habitual*

The same as ʻUrfiyyah ʻĀmmah, but restricted with lā dawām dhātī. For example,

[بالدوام كل كاتب متحرك الأصابع ما دام كاتبا لا دائما وبالدوام لاشيء من الكاتب بساكن الأصابع ما دام كاتبا لا دائما]

26.9.3 Wujūdiyyah Lāḍarūriyyah

The same as Muṭlaqah ʻĀmmah, but restricted with lā ḍarūrah dhātī (it is not necessary in terms of the essence of the mawḍūʻ). For example,

[كل إنسان ضاحك بالفعل لا بالضرورة ولا شيء من الإنسان بضاحك بالفعل لا بالضرورة]

26.9.4 Wujūdiyyah Lādāʼimah

The same as Muṭlaqah ʻĀmmah, but restricted with lā dawām dhātī. For example,

[كل إنسان ضاحك بالفعل لا دائما ولا شيء من الإنسان بضاحك بالفعل لا دائما]

26.9.5 Waqtiyyah | *Temporal*

The same as Waqtiyyah Muṭlaqah, but restricted with lā dawām dhātī. For example,

[بالضرورة كل قمر منخسف وقت حيلولة الأرض بينه وبين الشمس لا دائما وبالضرورة لاشيء من القمر بمنخسف وقت التربيع لا دائما]

26.9.6 Muntashirah | *Extended*

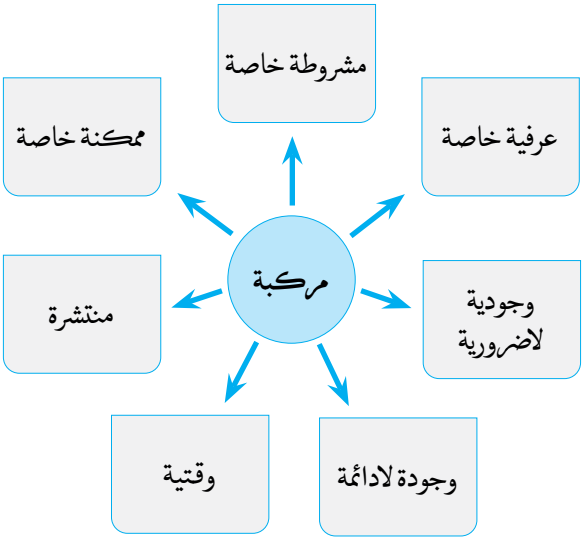
The same as Muntashirah Muṭlaqah, but restricted with lā dawām dhātī. For example,

[بالضرورة كل إنسان متنفس وقتا ما لا دائما وبالضرورة لا شيئ من الإنسان بمتنفس وقتا ما لا دائما]

26.9.7 Mumkinah Khāṣṣah | *Specific Conceivable*

That muwajjaha in which the ḥukm is such that the establishment of the maḥmūl for the mawḍū' and the establishment of its opposite for it is not necessary. In mumkinah 'āmmah it was only the opposite of the maḥmūl which was unnecessary for the mawḍū'. As for mumkinah khāṣṣah, it is both the maḥmūl and its opposite which are unnecessary for the mawḍū'. For example,

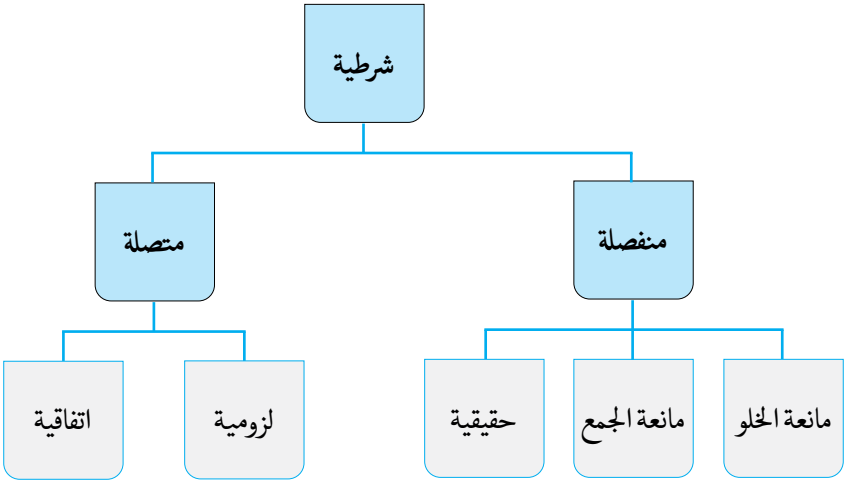
[بالإمكان الخاص كل إنسان كاتب وبالإمكان الخاص لا شيء من الإنسان بكاتب]



The seven types of Murakkabah

27 Al-Qaḍiyyah Ash-Sharṭiyyah | *Conditional Proposition*

Qaḍiyyah Sharṭiyyah (that which divides into 2 qaḍiyyah) is of **2 types** in terms of the ruling: i. Muttaṣilah ii. Munfaṣilah



Qaḍiyyah Sharṭiyyah

27.1 Muttaṣilah | *Conjunctive*

Where there is a ḥukm of a link being established when one assumes another link to be established in the case of ījāb, and the negation of a link when assuming another link to be negated in the case of salb. For example, 'if Zayd is an insān, then he is a ḥayawān,' or, 'it is not certain when Zayd is an insān, he is a faras.'

27.2 Munfaṣilah | *Disjunctive*

Where there is a negation or disjunction between 2 things in the case of mūjibah, and removing that negation between them in the case of sālibah.

Qaḍiyyah Sharṭiyyah is of **2 types** in terms of the necessity of the link between the Muqaddam and the Tālī:

27.3 Luzūmiyyah | *Mandatory*

If the ḥukm is because of a link (ʻilāqah) between the muqaddam and the tālī, it is luzūmiyyah.

27.4 Ittifāqiyyah | *Coincidental*

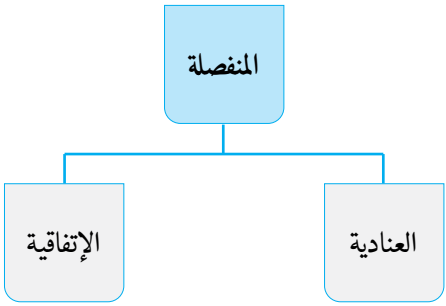
If the ḥukm is without any link (ʻilāqah), it will be called ittifāqiyyah. For example, 'if insān is nāṭiq, then the ḥimār (donkey) is nāhiq.'

27.5 Link | *ʻIlāqah*

ʻIlāqah is of 4 types:

1. The muqaddam is an ʻillat (cause) for the tālī. For example, 'if the sun has risen, day time will be present.'
2. The tālī is an ʻillat for the muqaddam. For example, 'if day time is present, the sun will be risen.'
3. The muqaddam and tālī are both the ma'lūl (caused) and the ʻillat is a third thing. For example, 'if the world is enlightening, day time will be present.'
4. Taḍāyuf. The understanding of the muqaddam and the tālī are dependent on each other. For example, 'if Zayd is the father of Bakr, Bakr will be his son.'

Qaḍiyyah Sharṭiyyah Munfaṣilah is of **2 types** in terms of the essence of the muqaddam and tālī: i. ʻInādiyyah ii. Ittifāqiyyah



The two types of Qaḍiyyah Sharṭiyyah Munfaṣilah

27.6 Munfaṣilah ʻInādiyyah | *Resistive Disjunctive*
That qaḍiyyah sharṭiyyah in which the disjunction is due to the essence of the muqaddam and tālī. For example, 'this thing is either a tree or a stone.'

27.7 Munfaṣilah Ittifāqiyyah | *Coincidental Disjunctive*
That qaḍiyyah sharṭiyyah in which the disjunction is a mere coincidence. For example, 'this man is either a scholar or a writer.'

Qaḍiyyah Sharṭiyyah Munfaṣilah is of 3 types in terms of truth and falsehood:

27.8 Ḥaqīqiyyah | *True*
That qaḍiyyah sharṭiyyah in which the ḥukm regarding the disjunction or its absence is in terms of ṣidq (existence) and kidhb (non-existence).

Disjunction in terms of existence means that the two things cannot simultaneously exist and disjunction in terms of non-existence means that the two things cannot simultaneously be non-existent, i.e., either one or both have to exist. For example, 'this number is either even or

odd and it is absolutely not the case that this number is either even or it splits into two equal parts.'

Absence of disjunction in terms of existence means that the two things can simultaneously exist and absence of disjunction in terms of non-existence means that the two things can simultaneously be non-existent.

27.9 Māni'at-ul-Jam' | *Non-combining*
That qaḍiyyah sharṭiyyah in which the ḥukm regarding the disjunction or its absence is only in terms of existence (ṣidq). For example, 'this thing is either a tree or a stone and it is absolutely not the case that this thing is either a non-tree or a non-stone.'

27.10 Māni'at-ul-Khulū | *Non-Devoid*
That qaḍiyyah sharṭiyyah in which the ḥukm regarding the disjunction or its absence is only in terms of non-existence. For example, 'Zayd will either be in the ocean or he will not drown and it is absolutely not the case that this thing is either a tree or a stone.'

Note: Disjunction occurs when two opposites come together.

28 Taqādīr

In Qaḍiyyah Sharṭiyyah, taqdīr has the same status as the members or individuals of the Mawḍū' in Qaḍiyyah Ḥamliyyah, i.e., just as the case of Qaḍiyyah Ḥamliyyah, if the members are specific and certain individuals, then it will be Qaḍiyyah Shakhṣiyyah. Similarly, in Qaḍiyyah Sharṭiyyah, if the taqdīr is specific and a certain individual, then it will be called Qaḍiyyah Sharṭiyyah Shakhṣiyyah. For example, 'if you come to me today, I shall honour you.' This means that honour is suspended upon coming today.

28.1 Parts of Sharṭiyyah with Examples

28.1.1 Muttaṣilah

1	Muqaddam & Tālī are Ḥamliyyah	كلما كانت الشمس طالعة كان النهار موجودا
2	Muqaddam & Tālī are Muttaṣilah	كلما إن كان الشيئ إنسانا كان حيوانا فكلما لم يكن الشيئ حيوانا لم يكن إنسانا
3	Muqaddam & Tālī are Munfaṣilah	كلما كان دائما إما أن يكون هذا العدد زوجا أو فردا ، فدائما إما أن يكون منقسما بمتساويين أو غير منقسم
4	Muqaddam - Ḥamliyyah & Tālī - Muttaṣilah	إن كان طلوع الشمس علة لوجود النهار ، فكلما كانت الشمس طالعة فالنهار موجود
5	Muqaddam - Muttaṣilah & Tālī - Ḥamliyyah	إن كان كلما كانت الشمس طالعة فالنهار موجود ، فطلوع الشمس ملزوم لوجود النهار

6	Muqaddam - Ḥamliyyah & Tālī - Munfaṣilah	إن كان هذا عددا فهو دائما إما زوج أو فرد
7	Muqaddam - Munfaṣilah & Tālī - Ḥamliyyah	كلما كان هذا إما زوجا أو فردا كان هذا عددا
8	Muqaddam - Muttaṣilah & Tālī - Munfaṣilah	إن كان كلما كانت الشمس طالعة فالنهار موجود ، فدائما إم أن يكون الشمس طالعة وإما أن لا يكون النهار موجودا
9	Muqaddam - Munfaṣilah & Tālī - Muttaṣilah	كلما كان دائما إما أن يكون الشمس طالعة ، وإما أن لا يكون النهار موجودا ، فكلما كانت الشمس طالعة فالنهار موجود

28.1.2 Munfaṣilah

1	Both are Ḥamliyyah	إما أن يكون العدد زوجا أو فردا
2	Both are Muttaṣilah	دائما إما أن يكون إن كانت الشمس طالعة فالنهار موجود ، وإما أن يكون إن كانت الشمس طالعة لم يكن النهار موجودا

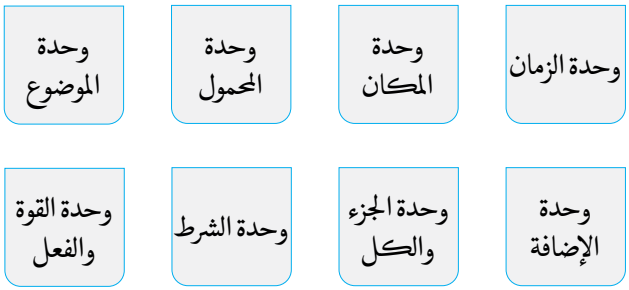
3	Both are Munfaṣilah	دائما إما أن يكون هذا العدد زوجا أو فردا ، وإما يكون هذا العدد لا زوجا ولا فردا
4	Muqaddam - Ḥamliyyah & Tālī - Muttaṣilah	دائما إما أن يكون طلوع الشمس علة لوجود النهار ، وإما أن يكون كلما كانت الشمس طالعة كان النهار موجودا
5	Muqaddam - Ḥamliyyah & Tālī - Munfaṣilah	دائما إما أن يكون هذا الشيئ ليس عددا ، وإما أن يكون إما زوجا أو فردا
6	Muqaddam - Muttaṣilah & Tālī Munfaṣilah	دائما إما يكون كلما كانت الشمس طالعة فالنهار موجود ، وإما أن يكون الشمس طالعة وإما أن لا يكون النهار موجودا

29 At-Tanāquḍ | *Contradictory Opposition*

Tanāquḍ: Contradiction between 2 qaḍiyyah in terms of ījāb and salb in the sense that the truthfulness of each one demands the falsehood of the other.

There are 8 conditions: The existence of tanāquḍ between 2 qaḍiyyah shakhṣiyyah requires 8 conditions to be fulfilled. They are known as the waḥdāt thamāniyyah.

If any of these conditions are not met, tanāquḍ will be nullified.



Waḥdāt Thamāniyyah

29.1 Waḥdah Al-Mawḍū'
Unity in terms of the mawḍū'. For example, 'Zayd is standing and 'Amr is not standing.'

29.2 Waḥdah Al-Maḥmūl
Unity in terms of the maḥmūl. For example, 'Zayd is sitting and Zayd is not standing.'

29.3 Waḥdah Al-Makān
Unity in terms of the place. For example, 'Zayd is present in the house and Zayd is not present in the market.'

29.4 Waḥdah Az-Zamān
Unity in terms of the time. For example, 'Zayd is asleep in the night and Zayd is not asleep in the day.'

29.5 Waḥdah Al-Quwwah wal Fi'l

Unity in terms of capability and reality. For example, 'the alcohol in the jug is intoxicating (in terms of quwwah) and the alcohol in the jug is not intoxicating (in terms of fi'l).' As long as it's in the jug, it's not intoxicating, and it is also correct to say that the alcohol in the jug is intoxicating as once it is drunk, it has the capability to intoxicating a person.

29.6 Waḥdah Ash-Sharṭ

Unity in terms of condition. For example, 'Zayd is a writer (with the condition that he is writing) and Zayd is not a writer (with the condition that he is not writing).' There is no tanāquḍ between these 2 because the condition in the first is different to the condition in the second.

29.7 Waḥdah Al-Juz' wal Kul

Unity in terms of whole and part. For example, 'an apple is red (i.e., some of it) and an apple is not red (i.e., all of it). There is no tanāquḍ between these 2 because in the first, the ḥukm is regarding the juz and in the second, it is regarding the kull.

29.8 Waḥdah Al-Iḍāfah

Unity in terms of the relation. For example, 'Zayd is a father (of Bakr) and Zayd is not a father (of Khālid).'

If 2 qaḍiyyah are maḥṣūrah, they must be different in terms of 3 things for tanāquḍ to exist.

1. Kam
2. Kayf
3. Jihat

When tanāquḍ exists between 2 qaḍiyyah, each one is known as the naqīḍ of the other.

29.9 Ḥīniyyah Muṭlaqah

That qaḍiyyah in which a positive or negative is established bil fi'l at certain times when the mawḍū' is described with an attribute. For example,

[كل من له ذات الجنب يسعل بالفعل في بعض أوقات كونه محبونا]

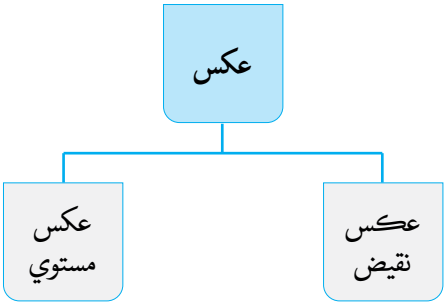
29.10 Ḥīniyyah Mumkinah

That qaḍiyyah in which the judgment is passed of raising the need in terms of the described thing from the opposite side. For example,

[كل من له ذات الجنب يمكن أن يسعل في بعض أوقات كونه محبونا]

30 ʿAks

ʿAks is of **2 types**: i. ʿAks Al-Mustawī ii. ʿAks An-Naqīḍ



The two types of ʿAks

30.1 'Aks Mustawī | *Equivalent Conversion*

Switching the two parts of the qaḍiyyah in the sense that the ījāb, salb, and ṣidq remain.

The 'aks mustawī of the 4 maḥṣūrāt are as follows:

1. Mujībah Kulliyyah → Mūjibah Juz'iyyah [every human is a living being → some living beings are humans]
2. Sālibah Kulliyyah → Sālibah Kulliyyah [no human is a stone → no stone is a human]

Sālibah Juz'iyyah does not have a certain 'aks because sometimes the 'aks is true and sometimes it is false.

30.2 'Aks Naqīḍ | *Reverse Contradiction*

Getting the naqīḍ of each part of the qaḍiyyah and then switching them in the sense that the ījāb, salb, and ṣidq remain.

The 'aks naqīḍ of the 4 maḥṣūrāt are as follows:

1. Mūjibah Kulliyyah → Mūjibah Kulliyyah [every human is a living being → every non-living being is a non-human]
2. Mūjibah Juz'iyyah does not have a certain 'aks as in 'aks naqīḍ
3. Sālibah Kulliyyah → Sālibah Juz'iyyah [no human is a stone → no stone is a human]
4. Sālibah Juz'iyyah → Sālibah Juz'iyyah [some living beings are not humans → some non-humans are not living beings]

31 Al-Qiyās | *Syllogism*

31.1 Important Terms:

31.1.1 Muqaddamāt-e-Qiyās

Those qaḍāyā that make up the Qiyās, they are called the Muqaddamāt-e-Qiyās. For example, 'the universe changes, and everything that changes is created.' The result is 'the universe is created.' In this example, 'the universe changes' and 'everything that changes is created' are the qaḍāyā that make up the qiyās. These qaḍāyā are called the Muqaddamāt-e-Qiyās.

31.1.2 Aṣghar

The mawḍū' of the result (natījah) is called the Aṣghar. 'Universe' in the above example.

31.1.3 Akbar

The maḥmūl of the result (natījah) is called the Akbar. 'Created' in the above example.

31.1.4 Ṣughrā

The muqaddamah of the qiyās in which the aṣghar is mentioned is called Ṣughrā. In the above example, 'universe' is the aṣghar, and it is in the first muqaddamah, so it will be the ṣughrā.

31.1.5 Kubrā

The muqaddamah of the qiyās in which the akbar is mentioned, it is called Kubrā. In the above example, 'created' is the akbar. It is in the second muqaddamah. Hence, this muqaddamah will be called the kubrā.

31.1.6 Ḥadd-e-Awsaṭ

That which is repeated in the muqaddamāt of the qiyās is the ḥadd-e-awsaṭ, or common factor. In the above example, it is 'changing.'

31.1.7 Qarīnah and Ḍarb

Joining the Ṣughrā to the Kubrā is called ḍarb and qarīnah.

31.1.8 Shakl

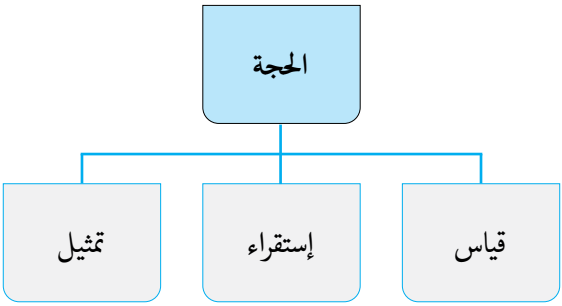
The condition or form that is acquired by placing the aṣghar together with the akbar is called shakl.

31.1.9 Natījah

After accepting the muqaddamāt-e-qiyās, the qaḍiyyah that a person has to accept is called the natījah. For example, 'the universe is created.'

31.1.10 Method of Taking out the Natījah

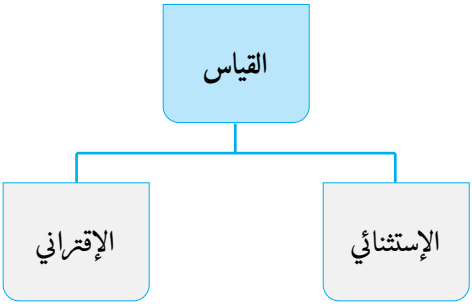
Drop the ḥadd-e-awsaṭ from the Ṣughrā and the Kubrā. Whatever remains will be called the natījah. For example, 'the universe changes', 'every changing thing is created'. The common factor between them is 'changing'. After this, what remains is the natījah, 'the world is created.'
Ḥujjah has 3 types: i. Qiyās ii. Tamthīl iii.Istiqrā'
Ḥujjah is basically those known taṣdīqāt by means of which unknown taṣdīqāt are learnt and acquired.



The three types of Ḥujjah

31.2 Al-Qiyās

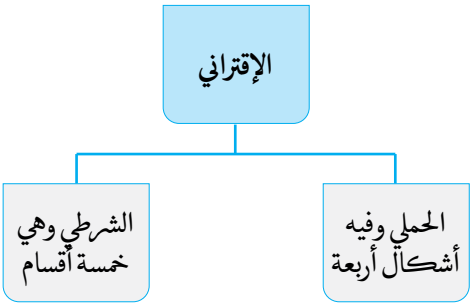
Two or more qaḍāyā are put together, and when they are accepted, another qawl or statement is necessitated.



The two types of Qiyās

31.2.1 Qiyās Iqtirānī | *Coupled Syllogism*

Qiyās Iqtirānī is called Iqtirānī because its parts are joined to each other. This is contrary to Istithnā'ī.



Qiyās Iqtirānī

31.2.1.1 Iqtirānī Ḥamlī | *Attributive Coupled Syllogism*
If the Qiyās comprises of Ḥamliyyāt only, it will be called Iqtirānī Ḥamlī, otherwise Sharṭī, whether both muqaddamah are sharṭiyyah or not.

31.2.1.2 Iqtirānī Sharṭī | *Conditional Coupled Syllogism*
If the muqaddamahs in the qiyās are both not ḥamliyyāt.

31.2.2 Qiyās Istithnā'ī | *Exclusionary Syllogism*
In Qiyās Istithnā'ī, there is a word showing exclusion (ḥarf istithnā').

31.3 Al-Istiqrā'

31.3.1 Istiqrā' Tām
That ḥujjah in which a ḥukm is applied on any kullī of it by checking the condition of all its juz'iyyāt.

31.3.2 Istiqrā' Nāqis
That ḥujjah in which a ḥukm is applied on a kullī of it by checking the condition of most of its juz'iyyāt.

31.4 At-Tamthīl

In one juz'ī, to prove the ḥukm of a second juz'ī in it due to a comprehensive effective reason (ʻillah). For example, khamr intoxicates. Cocaine intoxicates. The ʻillat is intoxication. The ḥukm is ḥarām.

31.4.1 ʻAṣl | *Root*

That which is examined first. Khamr in the above example.

31.4.2 Far' | *Branch*

That which is similar to the one examined first. Cocaine in the above example.

31.4.3 ʻIllah Jāmi'ah | *Conjunction*

That which the 'aṣl and the far' have in common. Intoxication in the above example.

31.4.4 Ḥukm | *Ruling*

Ḥarām is the ruling for both.

31.4.5 Qiyās al-Khulf

Qiyās Khulf is sucha qiyās that comprises of 2 qiyās. One qiyās is iqtirānī sharṭī. It is made up of 2 muttaṣilah qaḍāyā.

The second qiyās is istithnā'ī. One muqaddamah is luzūmiyyah and the second muqaddamah has the naqīḍ of the tālī that comes after the word of istithnā'. For example,

[المدعى ثابت]

This is proven as follows;

[لو لم يثبت المدعى يثبت نقيضه ، وكل ما يثبت نقيضه ثبت المحال ، لكن المحال ليس بثابت]

32 Al-Ashkāl Al-Arba'ah

Qiyās Iqtirānī is of 4 types with regards to giving a valid conclusion *(Natījah)*:

1. Shakl Awwal
2. Shakl Thānī
3. Shakl Thālith
4. Shakl Rābī'

Each Shakl when applied, gives 16 ḍurūb. Only certain ḍurūb are a proper and correct natījah.

32.1 Shakl Awwal

The shakl in which the ḥadd-e-awsaṭ is the maḥmūl in the ṣughrā and the mawḍū' in the kubrā. For example, 'every believer is beloved to Allāh. Every person beloved to Allāh is a jannatī. Hence, every believer is a jannatī.'

32.1.1 Conditions:

1. The ṣughrā must be mūjibah (whether kulliyyah or juz'iyyah)
2. The kubrā must be kulliyyah (whether mūjibah or sālibah)

Based on these conditions, only 4 ḍurūb will give a result.

33 Ḍurūb Al-Muntijah - Ash-Shakl Al Awwal

	صغرى	كبرى	نتيجة	مثال الصغرى	مثال الكبرى	مثال النتيجة
١	موجبة كلية	موجبة كلية	موجبة كلية	كل إنسان حيوان	كل حيوان جسم	كل إنسان جسم
٢	موجبة كلية	سالبة كلية	سالبة كلية	كل إنسان حيوان	لا شيء من الحيوان بحجر	لا شيء من الإنسان بحجر
٣	موجبة جزئية	موجبة كلية	موجبة جزئية	بعض الحيوان إنسان	كل إنسان ناطق	بعض الحيوان ناطق
٤	موجبة جزئية	موجبة كلية	سالبة جزئية	بعض الحيوان إنسان	لا شيء من الإنسان بصاهل	بعض الحيوان ليس بصاهل

33.1 Shakl Thānī

The shakl in which the ḥadd-e-awsaṭ is the maḥmūl in the ṣughrā and the kubrā. For example, 'every believer is a jannatī. No disbeliever is a jannatī. Hence, no believer is a disbeliever.'

33.1.1 Conditions:

1. Both muqaddamahs must be different in terms of ījāb and salb. If one muqaddamah is mūjibah, the other must be sālibah
2. The kubrā must be kulliyyah

Based on these conditions, only 4 ḍurūb will give a result.

34 Ḍurūb Al-Muntijah - Ash-Shakl Ath Thānī

	صغرى	كبرى	نتيجة	مثال الصغرى	مثال الكبرى	مثال النتيجة
١	موجبة كلية	سالبة كلية	سالبة كلية	كل إنسان حيوان	لا شيئ من الإنسان بحيوان	لا شيئ من الإنسان بحجر
٢	موجبة جزئية	سالبة كلية	سالبة جزئية	بعض الحيوان إنسان	لا شيئ من الفرس بإنسان	بعض الحيوان ليس بفرس
٣	سالبة كلية	موجبة كلية	سالبة كلية	لا شيئ من الحجر بحيوان	كل إنسان حيوان	لا شيئ من الحجر بإنسان
٤	سالبة جزئية	موجبة كلية	سالبة جزئية	بعض الحيوان ليس بإنسان	كل ناطق إنسان	بعض الحيوان ليس بناطق

34.1 Shakl Thālith

That shakl in which the ḥadd-e-awsaṭ is the mawḍū' in the ṣughrā and the kubrā. For example, 'every insān is nāṭiq. Every insān is ḥayawān. Hence, every nāṭiq is ḥayawān.'

34.1.1 Conditions:

1. The ṣughrā must be mūjibah
2. One of the muqaddamahs must be kulliyyah

Based on these conditions, only 6 ḍurūb will give a result.

35 Ḍurūb Al-Muntijah - Ash-Shakl Ath Thālith

	صغرى	كبرى	نتيجة	مثال الصغرى	مثال الكبرى	مثال النتيجة
١	موجبة كلية	موجبة كلية	موجبة جزئية	كل إنسان حيوان	كل إنسان ناطق	بعض الحيوان ناطق
٢	موجبة كلية	موجبة جزئية	موجبة جزئية	كل إنسان حيوان	بعض الإنسان كاتب	بعض الحيوان كاتب
٣	موجبة جزئية	موجبة كلية	موجبة جزئية	بعض الإنسان حيوان	كل إنسان ناطق	بعض الحيوان ناطق

٤	موجبة كلية	سالبة جزئية	سالبة جزئية	كل إنسان حيوان	بعض الإنسان ليس بكاتب	بعض الحيوان ليس بكاتب
٥	موجبة جزئية	سالبة كلية	سالبة جزئية	بعض الإنسان حيوان	ولا شيئ من الإنسان بحجر	بعض الحيوان ليس بحجر
٦	موجبة كلية	سالبة كلية	سالبة جزئية	كل إنسان حيوان	ولا شيئ من الإنسان بحجر	بعض الحيوان ليس بحجر

35.1 Shakl Rābi'

That shakl in which the ḥadd-e-awsaṭ is the mawḍū' in the ṣughrā and the maḥmūl in the kubrā.

35.1.1 Conditions:

1. Both muqaddamahs must be mūjibah
2. The ṣughrā must be kulliyyah
3. Both muqaddamahs must be different in terms of ījāb and salb
4. One of the muqaddmahs must be kulliyyah

Based on these conditions, only 8 ḍurūb will give a result.

36 Ḍurūb Al-Muntijah - Ash-Shakl Ar Rābi'

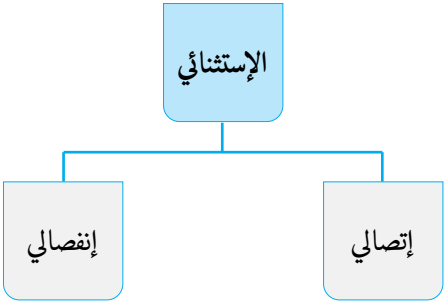
	صغرى	كبرى	نتيجة	مثال الصغرى	مثال الكبرى	مثال النتيجة
١	موجبة كلية	موجبة كلية	موجبة جزئية	كل إنسان حيوان	كل ناطق إنسان	بعض الحيوان ناطق
٢	موجبة كلية	موجبة جزئية	موجبة جزئية	كل إنسان حيوان	بعض الأسود إنسان	بعض الحيوان أسود
٣	موجبة كلية	سالبة كلية	سالبة جزئية	كل إنسان حيوان	لا شيء من الفرس بإنسان	بعض الحيوان ليس بفرس
٤	موجبة كلية	سالبة جزئية	سالبة جزئية	كل إنسان حيوان	بعض الأسود ليس بإنسان	بعض الحيوان ليس بأسود
٥	موجبة جزئية	سالبة كلية	سالبة جزئية	بعض الإنسان أسود	لا شيء من الحجر بإنسان	بعض الأسود ليس بحجر
٦	سالبة كلية	موجبة كلية	سالبة كلية	لا شيء من الإنسان بحمار	كل ناطق إنسان	لا شيء من الحمار بناطق

٧	سالبة كلية	موجبة جزئية	سالبة جزئية	لا شيئ من الإنسان بحجر	كل ناطق إنسان	لا شيئ من الحمار بناطق
٨	سالبة جزئية	موجبة كلية	سالبة جزئية	بعض الحيوان ليس بأسود	كل إنسان حيوان	بعض الأسود ليس بإنسان

36.1 Types of Istithnā'ī

Istithnā'ī is that qiyās in which the natījah or the naqīḍ of the natījah is mentioned. It also has a word of istithnā'. In this qiyās, the first qaḍiyyah is sharṭiyyah and the second is ḥamliyyah. For example,

[إن كانت الشمس طالعة فالنهار موجود لكن الشمس طالعة فالنهار موجود]



Types of Istithnā'ī

Note: In this example, the result 'so the day is present', is itself in the muqaddamāt of the qiyās. Hence, this is qiyās istithnā'ī.

Notes:

1. Qiyās Iqtirānī consists of 3 parts. Ṣughrā, Kubrā, and Natījah.
2. As for Qiyās Istithnā'ī, it consists of 4 parts: Muqaddam, Tālī, Istithnā, and Natījah.
3. The Istithnā is the part which consists of the word lākinna.
4. Lākinna is used for istithnā, and for this reason, it is known as istithnā'ī.
5. Istithnā can be 1 of 4: 'ayn muqaddam (the muqaddam itself), nāqiḍ muqaddam (the opposite of the muqaddam), 'ayn tālī (the tālī itself), nāqiḍ tālī (the opposite of the tālī).
6. From the above 4, only the first and the last provide a valid natījah in qiyās istithnā'ī ittiṣālī.

36.1.1 Istithnā'ī Ittiṣālī | *Conjunctive Exclusionary Syllogism*

That qiyās istithnā'ī whose first muqaddamah is sharṭiyyah muttaṣilah. For example,

[كلما كانت الشمس طالعة فالنهار موجود لكن الشمس طالعة]

The result is [النهار موجود]

36.1.2 Istithnā'ī Infiṣālī | *Independent Exclusionary Syllogism*

That qiyās istithnā'ī whose first muqaddamah is sharṭiyyah munfaṣilah. For example,

[هذا العدد إما زوج أو فرد لكنه زوج]

The result is [هذا العدد ليس بفرد]

36.1.2.1 Method of taking out the Natījah in Qiyās Ittiṣālī:

When the first qaḍiyyah is muttaṣilah, there will be 2 forms:

1. If the 'ayn muqaddam has been excluded, the natījah will be 'ayn

tālī.
2. If the naqīḍ tālī has been excluded, then the natījah will be naqīḍ muqaddam

36.1.2.2 Method of taking out the Natījah in Qiyās Infiṣālī:

When the first qaḍiyyah is sharṭiyyah munfaṣilah ḥaqīqiyyah, then the natījah will be 1 of 4 forms:

1. If the ʻayn muqaddam has been excluded, then the natījah will be naqīḍ tālī
2. If the ʻayn tālī has been excluded, the natījah will be naqīḍ muqaddam
3. If the naqīḍ muqaddam has been excluded, then the natījah will be ʻayn tālī
4. If the naqīḍ tālī has been excluded, then the natījah will be ʻayn muqaddam

If the first Muqaddamah in Qiyās Infiṣālī is Māni'at-ul-Khulū:

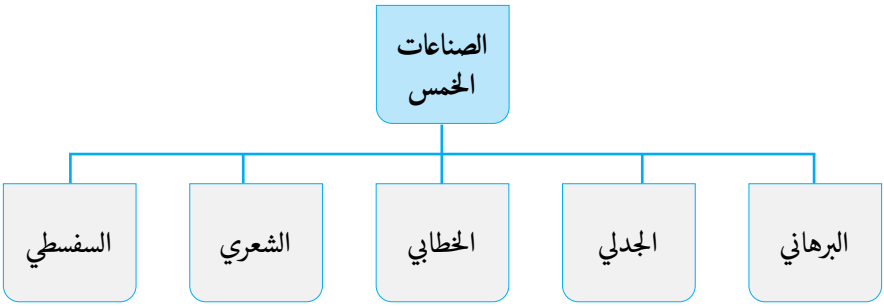
1. If the naqīḍ muqaddam has been excluded, the natījah will be ʻayn tālī.
2. If the naqīḍ tālī has been excluded, the natījah will be ʻayn muqaddam.

If the first Muqaddamah in Qiyās Infiṣālī is Māni'at-ul-Jam':

1. If the ʻayn muqaddam has been excluded, the natījah will be naqīḍ tālī.
2. If the ʻayn tālī has been excluded, the natījah will be naqīḍ muqaddam.

36.2 Aṣ-Ṣanā'āt Al-Khams

Qiyās in terms of the Māddah are 5. They are also called Mawād-e-Aqyisah.



Aṣ-Ṣanā'āt Al-Khams

36.2.1 Al-Burhānī | *Proof*

That qiyās that is made up of muqaddamāt-e-yaqīniyyah (badīhiyyah), i.e., it gives the benefit of yaqīn (conviction). For example, 'the world changes. Everything that changes is created. Hence, the world is created.'

36.2.2 Al-Jadalī | *Disputation*

That qiyās which is made up of muqaddamāt mash-hūrah or musallamah, i.e., they are well-known or accepted according to 1 group. For example, 'it is oppression to kill an innocent person. Every oppression must be necessarily abandoned. Hence, killing every innocent person must be necessarily abandoned.'

36.2.3 Al-Khiṭābī | *Oration*

That qiyās which is made up of muqaddamāt that are maqbūlah or maẓnūnah, i.e., there is an overpowering thought that they are correct. It is used by lecturers in their lectures. For example, 'trade is profitable. Everything profitable must be adopted. Hence, one should trade.'

36.2.4 Ash-Shi'rī | *Provocation*

That qiyās which is made up of qaḍāyā or thoughts that are simple

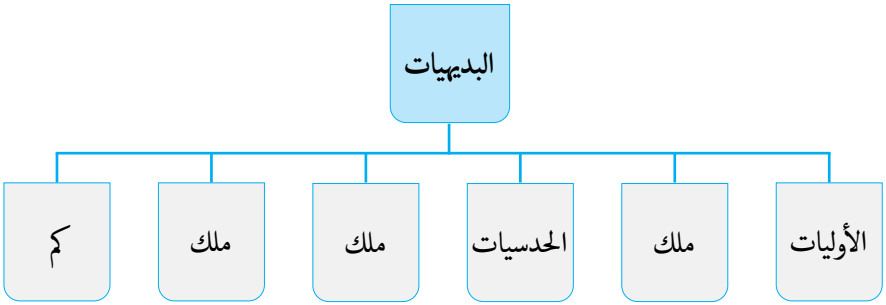
figments of imagination, whether they are true or false. For example, 'my beloved is the moon. Every moon causes the world to shine. Hence, my beloved illuminates the world.'

36.2.5 As-Safsaṭī | *Sophistry*

That qiyās which is made up of false thoughts and imaginations. However, they are similar to true qaḍāyā. For example, 'the intellect is present. Everything present can be indicated to. Hence, the intellect is indicated to.' Similarly, to look at the picture of a human being and saying, 'this is a human being, and every human being is nāṭiq. Hence, this is nāṭiq.'

37 Burhān

Burhān is Qiyās made of the Badīhiyyāt. Badīhiyyāt are 6:



Badīhiyyāt

37.1 Badīhiyyāt

37.2 Awwaliyyāt | *Fundamental*
The qaḍāyā badīhiyyah in which taṣdīq (affirmation) is obtained merely by comprehending the mawḍū', maḥmūl, and the nisbat. No other intermediary is required. For example, 'a whole is greater than a part.'

37.3 Fiṭriyyāt | *Instinctive*
The qaḍāyā badīhiyya in which taṣdīq is obtained after comprehending the mawḍū' and the maḥmūl using such an intermediary which is always present in the mind. For example, '4 is even.'

37.4 Al-Ḥadsiyyāt | *Intuitive*
The qaḍāyā badīhiyyah in which taṣdīq is obtained using hads. For example, 'the light of the moon is gained from the light of the sun.'

37.5 Definition of Hads:
The process in which the mind goes from the mabādī to the maṭālib instantly.

37.6 Process of Contemplation
In a standard contemplation (fikr) process, there are 2 steps.

In the first step, it is from the maṭālib to the mabādī. In this step, the thing which one wishes to obtain (maṭālib) is determined as wishing for an unknown thing is invalid (ṭalab al-majhūl). Thereafter, one contemplates and searches for things in the mind related to the maṭālib. These will be his mabādī, i.e., that which he uses to form a qiyās.

Now the second step begins.

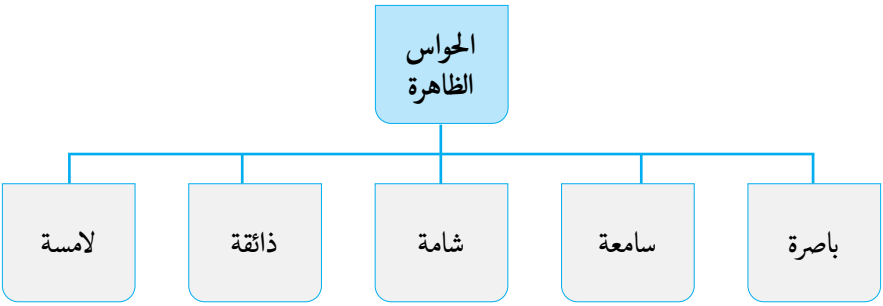
Now, one has to form these mabādī in the correct order (as mentioned in the sections on mu'arrif and ḥujjah). Once this is done, the maṭlab will

be obtained. This process can take some time.

However, in ḥads, there is only 1 step which is from the mabādī to the maṭālib. Therefore, this will take seconds. People differ in ḥads according to their intelligence. Ḥads can be referred to as a 'eureka' moment.

37.7 Al-Mushāhadāt | *Sensual*

The qaḍāyā badīhiyyah in which taṣdīq is obtained using the 5 apparent senses or the 5 internal senses.



Al-Ḥawās Aẓ-Ẓāhirah

37.7.1 Al-Ḥawās Aẓ-Ẓāhirah:

37.7.1.1 Bāṣirah

Sight

37.7.1.2 Sāmi'ah

Hearing

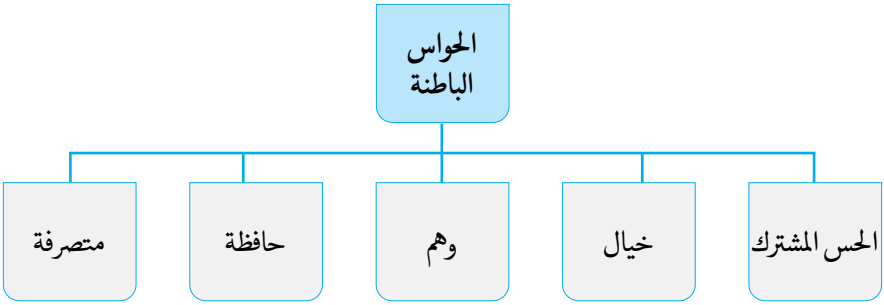
37.7.1.3 Shāmmah

Smelling

37.7.1.4 Dhā'iqah
Taste

37.7.1.5 Lāmisa
Touch

These are called Ḥissiyyāt.



Al-Ḥawās Al-Bāṭinah

37.7.2 Al-Ḥawās Al-Bāṭinah. They are 5:

37.7.2.1 Al-Ḥiss Al-Mushtarak
This grasps the image or concept.

37.7.2.2 Khiyāl
Whatever concepts and forms the ḥiss mushtarak grasps, it is protected in a memory bank of forms. This is what khiyāl does.

37.7.2.3 Wahm
It acquires knowledge of the meanings of specific things and parts of things.

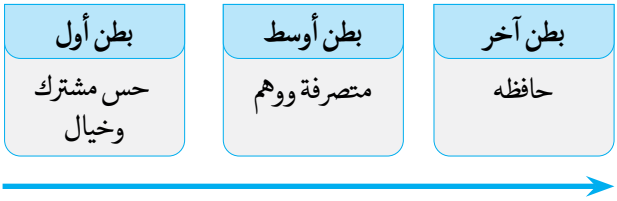
37.7.2.4 Ḥāfiẓah

The storage or bank of the meanings of specific things and parts of things.

37.7.2.5 Mutaṣarrifah

This works to put together and divide the forms and meanings.

These 5 abilities and strengths are in the centre of the mind. If the mind is divided into 3 levels going inwards towards the centre, then the first level has the ḥiss mushtarak and the khiyāl. The second level has the mutaṣarrifah and the wahm. The third level has the ḥāfiẓah.



Division of the mind into 3 levels going inwards towards the centre

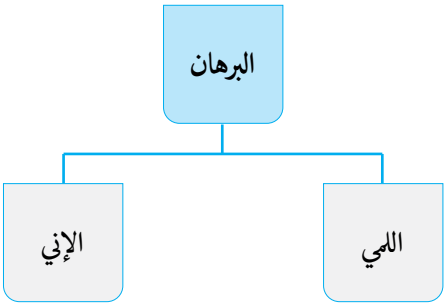
37.8 Tajribiyyāt | *Empirical*

That qaḍāyā badīhiyyah in which taṣdīq is obtained after repeated trials and experiments. For example, 'panado treats pain and fever.'

37.9 Mutawātirāt | *Mass Transmitted*

The qaḍāyā badīhiyyah in which taṣdīq is obtained by the informing of such a group of people that their unity upon a lie is rationally impossible. For example, 'Makkah is a city.'

37.10 Burhān has 2 types:



2 types of Burhān

37.10.1 Limmī:

That burhān in which the ḥad awsaṭ is an ʻillat for the ḥukm in the mind and in reality. For example, ʻthe humours[2] of Zayd are spoiled and every person whose humours are spoiled is ill. Therefore, Zayd is ill.'

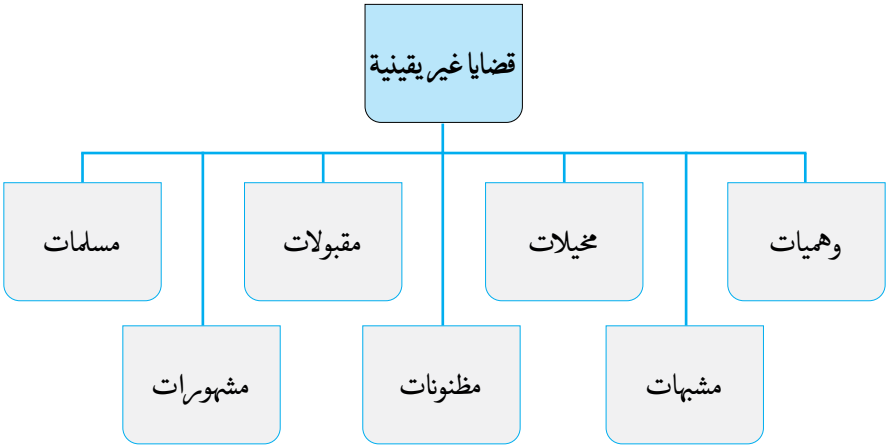
37.10.2 Innī:

That burhān in which the ḥad awsaṭ is an ʻillat for the ḥukm only in the mind, not in reality. For example, ʻZayd is ill and the humours of every ill person are spoiled. Therefore, the humours of Zayd are spoiled.' Here, the ḥad awsaṭ is maḥmūm, i.e., fever.

2 There are 4 humours in the human body. Blood, phlegm, yellow bile and black bile. When these become spoiled, a person falls ill. Externally, the spoiling of the humours is an ʻillat for falling ill.

37.11 Qaḍāyā Ghayr Yaqīniyyah

Those Qāḍāyā Badīhiyyah that are such when they come into the mind, then the proof comes simultaneously. For example, 4 is even. The moment this qaḍiyyah comes into the mind, the proof immediately dawns in the mind too, i.e., 4 can be divided into 2 equal parts. That which can be divided into 2 equal halves is even, so 4 is even.



Types of Qaḍāyā Ghayr Yaqīniyyah

37.11.1 Musallamāt

Those qaḍāyā that are accepted by both parties that are in a discussion. For example, darkness is evil.

37.11.2 Mash-hūrāt

Those qaḍāyā that according to any people or nation's view, there is agreement in it. For example, doing a favour is good.

37.11.3 Maqbūlāt

The statements of high-ranking people that people accept on the basis of good thought.

37.11.4 Maẓnūnāt

Those qaḍāyā in which the ruling has been made based on overpowering thought. For example, Zayd roams the alleys quietly at night. Every person that roams the alleys quietly at night is a thief. So, Zayd is a thief.

In this example, the judgement of Zayd being a thief has been made on overpowering thought, and not on conviction.

37.11.5 Mukhayyalāt

Those qaḍāyā that are such that due to them, inclination or hatred is created. For example, honey is sweet.

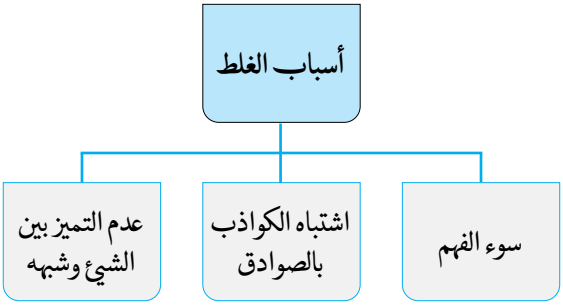
37.11.6 Mushabbahāt

Those qaḍāyā in which a judgement is made simply on the basis of a similarity with the form. For example, a person sees an image of a horse and says, 'this is a horse.'

37.11.7 Wahmiyāt

Those false qaḍāyā in which thoughts and imaginations that are not felt are then made qiyās of with feelings and things that are felt. For example, the intellect can be indicated to.

38 Aghālīṭ | *Errors*



Causes for error

There are many causes for error. However, all of them return to 2 basic matters.

1. Incorrect understanding
2. Confusion between truth and falsehood.

A person falls into incorrect understanding when the intellect drowns in the darkness of wahm. A person thinks the wrong as right and the right as wrong. Some research scholars say that incorrect understanding is as a result of not differentiating between a thing and that which is similar to it. For example, 'the wind cannot be seen. Everything that cannot be seen, does not have a body. Hence, the wind does not have a body.'

Not differentiating between a thing and that which is similar to it is of **2 types**.

1. In terms of wording – a person fails to differentiate between one word and a similar word
2. In terms of meaning – a person fails to differentiate between one meaning and another

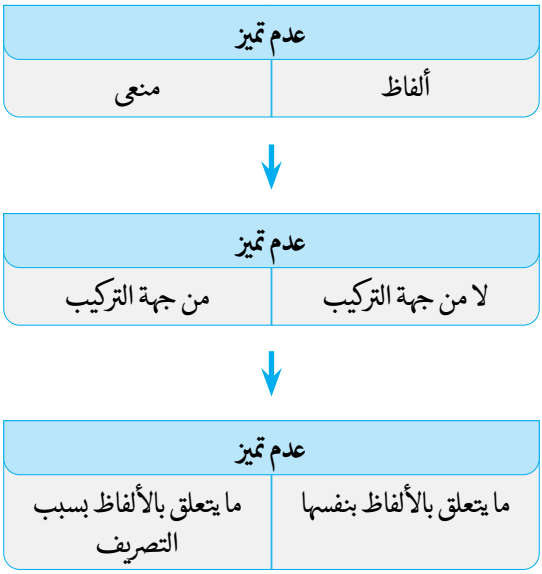
Then, the failure to differentiate in terms of word is of **2 types**:

1. Tarkīb, not in terms of similarity of tarkīb
2. In terms of similarity in tarkīb. For example, a person does not know to which word the ḍamīr refers. Or, a person takes a Mufrad as Murakkab. Or, more than one attribute is mentioned for the same person.

Then, where it is not in terms of similarity of tarkīb, it is of **2 types**:

1. Related to the words themselves. For example, a person gets confused about the signification of a Mushtarak word. Or, a word has a Ḥaqīqī meaning and a Majāzī meaning, so a person does not know which one is meant.
2. Not related to the words themselves, but in terms of the form of the word. For example, take the word Mukhtār. When it has the meaning of the doer, then the original form will be with a kasrah, i.e., Mukhtayiran. If it is in the meaning of the one done upon, then the original form will be with a fatḥa, i.e., Mukhtayaran. The error could also come about due to the I'rāb or the Tarkīb, a person feels that it is Murakkab Tauṣīfī, but it is Murakkab Iḍāfī.

As for errors that come about due to tarkīb, then an example will be regading the word to which the pronoun refers to. Or, by taking a compound to be a singular.



The errors that occur in terms of meaning are either in terms of Māddah or in terms of Ṣūrat or form. In the case of Māddah, what happens is that when the meaning is given sequence, it will be correct, but the Qiyās will not be formed correctly. When it is given another sequence, then Qiyās will be formed, but it will not be true. As for the error in terms of Sūrat or form, it is because of a problem in the formation of the Qiyās. For example, the Qiyās is given such a form that it does not give a natījah.

39 Some Errors in Terms of Ṣūrat (Formation)

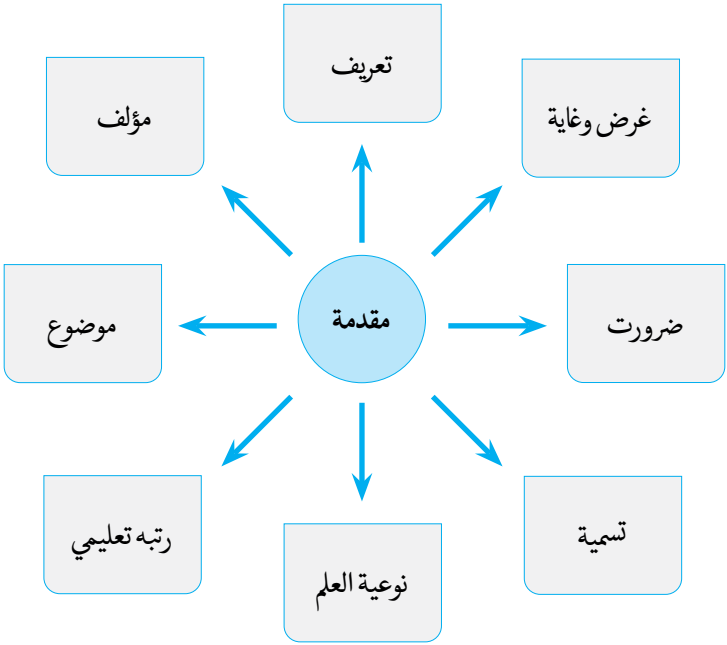
1. The proof is suspended upon the claim. For example, Zayd is insān. This is a claim. The proof is, 'because he is a human, and every insān is a human'. In this qiyās, the ṣughrā is the claim itself because the mafhūm of man and insān are the same, even though the words are different.
2. Something that is 'araḍ it is understood to be dhāt. Through this, a person falls into deception. For example, 'the one sitting in the ship is moving, and every movint thing cannot be established in one place. So, the one sitting in a ship does not remain stable in one place.' This result is incorrect. The reason is that the movement of the ṣughrā is movement bil-'araḍ and the movement in the kubrā is bidh-dhāt, so there is an error.
3. The ḥadd-e-awsaṭ is not repeated completely and properly. For example, insān has hair, and every hair grows, so man grows. This result is incorrect. The reason is that the word 'lahu' is not mentioned in the kubrā. If this was mentioned, then the result would have been correct.
4. The ḥadd-e-awsaṭ is not the same in the ṣughrā and the kubrā, in one place it is bil-quwwah and in the other, it is bil-fi'l. For example, the silent person is speaking (bil-quwwah) and the speaking person is not silent (bil-fi'l). Although the ḥadd-e-awsaṭ is repeated, but there is a difference of bil-quwwah and bil-fi'l, so the form of the qiyās is spoilt. This has become the cause of the error.
5. A doubt arises as to whether a word is part of the mawḍū' or of the maḥmūl. For example, man only is a being that laughs, and every laughing being is a ḥayawān. After taking out the ḥadd-e-awsaṭ, the result is man only is ḥayawān. This result is incorrect because there are other forms of ḥayawān like ghanam, baqar etc. The reason behind the error is the consideration of the ḥaml.

6. The ḥadd-e-awsaṭ is not applicable to all the individuals. The reason behind the error is that the kubrā must be kullī. This is a condition in shakl awwal. This has been left out.
7. The joining word is placed before or after the word of salb. Similarly, the jihat is placed before the word of salb or after it. Similarly, if there are many words of salb in the qaḍiyyah. If 2 words of salb come together, then it will be ithbāt. If there are an odd number of salb words, then it will be salb.
8. That which is dhihnī is taken to be khārijī. For example, it is said that insān is a kullī. Now, a person understands that insān is a kullī also externally, whereas this is incorrect. A kullī can only be understood mentally and intellectually.
9. A thing is understood to be in place of its like. For example, the image of fire is in the mind. So a person says, 'it is fire, and every fire burns, so this fire burns.' This is the very same doubt that the people who deny wujūd dhihnī have made into their proof.
10. The part of the 'illat is placed in the spot of the 'illat. For example, a boulder is so heavy that 70 people are required to lift it. So, now to say that 70 people carry the boulber for 70 metres, so 1 person can carry it for 1 metre will be incorrect.
11. When the māhiyyat of something is different, then to apply aulawiyyat. For example, to say that despite Zayd being a being that speaks, he is not better than the bird, because both are equal in being ḥayawān. The reason behind this error is that although insān and the bird share being ḥayawān, but they have a different māhiyyat. Aulawiyyat will be applicable when they share the ḥaqīqat. For example Zayd is better than 'Amr.
12. Not to pay full attention to the condition of a thing properly. For example, whiteness is part of the reality of every white thing. Zayd is white, so it follows that white is part of the ḥaqīqat of Zayd, whereas this is incorrect. Another part of this error is to taken the like of something to also be the like (mumāthil). For example,

man is like the date palm, and the date palm has no soul, so it is similar to the stone. The result is that man is similar to a stone in being soulless. In this example, a person did not see properly, the similitude of man to the date palm is in terms of tallness, and the similitude of the date palm to the stone is in terms of being soulless. These have been mixed up.

13. To consider the wrong thing as the opposite. For example, a person considers the wall as blind.
14. A famous error of logicians is to consider the acquisition of the unknown as impossible. The reason is because when it is acquired, then how will it be known that this is what you sought. So, it necessitates that ignorance remains. Or, you come to know that this was what you sought, so it necessitates that you knew from before. Hence, in both cases, it will necessitate that the acquisition of the known and the unknown was impossible. The answer to this confusion and error is that it is known from a certain angle and unknown from a certain angle. So, when it is realised and understood, then the known angle will be the specifier, that this was what was unknown. An example of this is a runaway slave. A person knows the name and face, but does not know where the slave is.

40 Conclusion



40.1 Mawḍū'

The ʿawāriḍ dhātiyyah of the subject that are discussed in the science or field of study.

40.2 Mabādī

Those matters upon which the masā'il (rulings and judgements) are suspended.

40.3 Masā'il

Those matters which the field of study encapsulates. They are established from proofs.

40.4 Ru'ūs Ath-Thamāniyyah:

Those 8 matters which the author writes in the beginning of his book for the benefit of the learners.

40.4.1 Al-Gharḍ:

The aim and objective of the subject and field of study.

40.4.2 Al-Manfa'ah

The benefit of acquiring knowledge of the subject.

40.4.3 Tasmiyah

The name of the subject and science.

40.4.4 Mu'allif

The name and biography of the author.

40.4.5 Rank

Where does the subject or field of study feature amongst the sciences?

40.4.6 Type of 'Ilm

Which type of 'ilm or subject is it.

40.4.7 Qismah

How many chapters are in the subject, what is discussed in each chapter.

40.4.8 Method of Ta'līm

1. Taqsīm, i.e., going from top to bottom, from 'ām to khāṣ.
2. Taḥlīl, i.e., from bottom to top, from khāṣ to 'ām.
3. Taḥdīd, to explain the definition.
4. Burhān, to present proof for the masā'il.

41 Difference Between Ḍābiṭah & Qā'idah

'Allāmah Tāj-ud-Dīn Subkī رَحِمَهُ اللهُ تَعَالَى said that Qā'idah is a universal principle that applies to many subsidiary matters. The subsidiary ruling can be learnt from the Qā'idah. There are **2 types**:

1. The Qā'idah that is not specific to one chapter. For example, certitude is not erased by doubt. This Qā'idah is applicable in multiple chapters of Fiqh.
2. The Qā'idah that is specific to one chapter. This is called Ḍābiṭah.

42 Difference Between Ḍiddayn & Naqīḍayn

Naqīḍ is where 2 things are such that it is not possible for both of them to be together, and at the same time, both do not apply to one thing. For example, existence and non-existence. If they are applied to a pen, then both cannot apply simultaneously. Also, it cannot be such that both do not apply. If there is existence, then non-existence cannot apply. If non-existence applies, then existence cannot be applicable. It is impossible for both to be applied at the same time.

Ḍiddayn is where 2 things are such that both cannot be together, but it can be that both are not applicable to one thing. For example, black and white are ḍiddayn. They cannot be in 1 place at the same time, but it can be that both are not found in 1 thing. For example, a red item. It is not black and not white.

43 Difference Between ʻIlm & Ma'rifat

ʻIlm refers to understanding with the heart, and ma'rifat refers to understanding by the senses.

ʻIlm is used in kulliyyāt and ma'rifat is used in juz'iyyāt.

ʻIlm is the opposite of jahl (ignorance) and ma'rifat (recognition) is the opposite of inkār (denial).

44 Difference Between ʻGharḍ, Ghāyat & Fā'idah

1. When a person does some work, then there are results for his efforts. If we refer to the effects of his work and effort, it will be called Fā'idah.
2. If we refer to the effect of his work in the end, it is called Ghāyat.
3. As long as the benefit is not acquired, it is called Gharḍ.
4. Once the benefit is acquired, it is called Ghāyat.

45 Difference Between Basmalah & Tasmiyah

Some say that they are the same. However, the difference between them is that Basmalah refers to saying and writing 'bismillāh ar-raḥmān ar-raḥīm.' Tasmiyah means to remember Allāh سُبْحَانَهُ وَتَعَالَىٰ, no matter what method is employed, and no matter which name of Allāh سُبْحَانَهُ وَتَعَالَىٰ is taken. In summary, Tasmiyah is general and Basmalah is specific. According to Manṭiq, this is ʻUmūm wa Khuṣūṣ Muṭlaq.

46 Difference Between Azalī, Abadī & Qadīmī

All these words mean perpetuity and permanence. The difference between them is that Azalī is something that has no beginning, i.e., from forever. Abadī means something that has no end, i.e., it will remain forever. Qadīm is that which has no beginning and no end, i.e., from forever and until forever. All 3 are qualities of Allāh سُبْحَانَهُ وَتَعَالَىٰ.

47 Difference Between Ishārah & Dalālah

The word Ishārah refers to indicating to something present. The indicated thing or person must be present for Ishārah to occur. In Dalālah, it is not necessary for the Madlūl to be present.

48 Difference Between Ba'ḍ & Juz'

both words have similar meanings. However, the slight difference is that ba'ḍ refers to a part or piece of something, whether it is bigger or smaller than the remaining piece. Juz' refers to the opposite.

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